The Review and Expositor

Vol. XXX. July, 1933 No. 3

Educational Reconstruction On a Christian Basis.

John W. Shepard, M.A., Th.D., Baptist Bible Institute, New Orleans, La.

Christianity has a message for all life and all phases of human activity. It is a message of progressive reconstruction of our civilization in all its institutions on the basis of Christian principles.

Nearly two thousand years ago there appeared a man, who changed the current of human history from a downward to an upward trend. He sprang from the peasant class of a despised race. He was born in an obscure ill-famed town of a frontier province. He possessed none of the external advantages of a classic education, had no money, nor any powerful or cultivated friends. He never traveled outside his small province or saw the famous cities of his day. He lived under the shadow of a bigoted and fanatical religiosity. He never figured as a politician, statesman, or general. He wrote no books and founded no schools or systems of education. His public life extended over the brief period of only three years, and he was just thirty-three years old when he died the ignominous death of a felon on the cross, betrayed by one of his own disciples, and crucified between two robbers.

1. But even from the first day when he stepped into the arena of public life the extraordinary character of his person-

ality focused the attention of the whole nation and drew around him multitudes. His teachings, antagonized the religious traditions of his people and soon drew leading Jews from Jerusalem to Galilee to oppose him. The crowds began to think that he was Elijah or Jeremiah come again to life, and his intimate disciples confessed that he was the divine Messiah. They accepted him as their Teacher come from God, their Shepherd, the Founder of the Kingdom. They proclaimed him, after his resurrection, as the Prince of Life, the Light of the World, the Saviour of mankind, the Son of God. They testified that they had beheld his glory as of the Only Begotten of the Father, full of grace and truth, and that he now was alive forevermore.

History has abundantly confirmed the testimony of his disciples, the eye witnesses, and of the inspired gospels, to the uniqueness of his personality. The impact of his sinless life and his vicarious death on the cross, has been felt down through the centuries. The influence of his example and teachings soon pierced the walls of narrow Judaism and flashed out over the darkness of the Gentile world. Within two months after his death three thousand men and women in Jerusalem, under the spell of this influence, broke the bonds of religious caste and in spite of the bitter derision of his enemies declared their undying allegiance to him. In the fierce persecution which broke out, many were glad to suffer imprisonment, torture, and death for his sake. The leader of the persecution, the brilliant young Saul of Tarsus, was converted in the midst of his determined pursuit of the fleeing persecuted people, and soon became a world famed leader of the hated new sect. The spiritual enthusiasm spread like a conflagration over Asia Minor, into Greece, and to the imperial city of Rome, and soon the whole Roman Empire was ablaze with the fires of the bitterest persecution, waged against this new religion, with the energy of despair. The Christians were antagonized by the culture, pride, vested-interests, traditions, prejudices, and religious bigotry of the Greek and Roman civilization, the most powerful the world had ever seen. Within forty years after the tragic death of Jesus, the Roman emperor was burning Christians at the stake in the imperial gar-

dens in Rome, and in two hundred and fifty years the Roman Empire capitulated, in the struggle, to the Galilean peasant; and Constantine, nominally Christian at least, sat upon the throne of the Cesars. In the very gardens once lighted by the living torches of Nero's victims, was later erected, the most magnificent Christian cathedral in the world.

In three short years Jesus raised, by the living touch of his personality, the humble unlettered Galilean fishermen, into world leaders and teachers, whose writings are more read than those of the most noted Greek and Roman poets and philosophers. His influence has so pervaded human history as to witness the decadence and downfall of governments, social castes, and philosophies. The triumphant march of Christianity has crossed the barriers of oceans and national prejudice and today penetrates almost every corner of the earth. Corrupted by contact with the muddy stream of human history, like a river in its self-purifying power, Christianity has purged herself at various times in history and recovered her life-giving power to slake the thirst of the multitudes. Creeds like out-grown clothes have been cast aside, and the inflowing tributaries of human philosophies have been made sanitary by the persistent influence and purifying power of the truth of his teachings. Surviving the downfall of the Roman Empire, Christianity conquered barbarian hordes of the North, passed the barriers of the Atlantic to the New World, and finally set forth on the missionary conquest of the whole race.

Christianity has ever gained ground, in her triumphant march down the centuries, even to our own day. In these latter times she has witnessed the breaking down of age-old systems of caste and the sinking of heathen religions and Mohammedanism alike into irremediable ruin; the rise and rapid, persistent and victorious growth of democracy for which it is responsible; the passing of systems of false philosophies which for a time towered and over-shadowed human thought; the abolition of slavery, dueling, and other social evils; the fall of empires and the birth of republics; the *projection of an unrelenting campaign against the abominations of intemperance and war, which*

will be carried on until these enemies of mankind are put down forever; and the laying out of a missionary campaign which has compassed already a large part of the earth. Even as the eddies at the margin of the onward rushing mighty current of Whirpool Rapids, or the ebb-tide of the ocean in some inlet or bay, sometimes blind us to the swelling force behind, so the apparent reverses in the progress of world conquest by Christianity in our times make us half-doubt the final outcome. But unexpected triumphs have in other times been born out of the years of spiritual dearth. The Reformation and Modern Missions sprang full-grown from such times into the arena of life, born in a night. The incoming tide will sweep us, let us hope, into a greater day, when the inner life of the home, of business, politics, education, the whole social order, shall be Christian. Christianity has the same power today to lay hold of the great ones as when it gripped Saul on the road to Damascus or Augustine in the garden of Milan. It is the most powerful moral and religious force in the world now. Behind this movement stands the living personality of the Lord, about whom Lecky the historian said: "The simple record of three short years of his active life has done more to regenerate and soften mankind, than all the disquisitions of philosophers and all the exhortations of moralists. In the character of the Founder the church has an enduring principle of regeneration." So, the program of Christianity, is one of progressive reconstrution of human life in all its phases and institutions, and chiefest among these, excepting the church, is the institution of education. The significance of this fact is tremendous for the future of the Kingdom.

2. Modern education *has been built up historically on philosophic theories not in accord, in many essential respects, with the fundamental principles of Christianity.* In all our modern civilization and even in so-called Christian countries, education is far from being Christian, in theory or in practice.

This has come about in history. Primitive Christianity placed the emphasis, and rightly so, on evangelistic effort. It was too busy overcoming opposition and persecution, to have

time or energy to devote to building schools or a system of education. The children of Christian families had to go to pagan schools, when they went to any; and out of the mixture of Christian instruction received at home and pagan teaching in schools, grew up a generation, whose contaminated education bore fruits in many a heresy.

During the Middle ages when Christianity was nominally dominant in the Roman Empire, education did not fare well in the hands of the church, being limited principally, to the preparation of the clergy. It was not democratic and its aim centered around preparation, exclusively for the other world.

Later on, the reaction came, with the Renaissance and the Reformation. Secularizing tendencies were born which led finally to the divorcing of religion and education. Removed almost wholly from the church and placed ever-increasingly in the hands of the state, education has become ultra-secular and in many cases positively antagonistic to religion. As a consequence of this secularizing tendency, the great *educational reformers of the modern period, sought the solution of educational problems, in and through the current philosophies of their times, discarding largely the help and light of revelation and religion.* Such men as Rousseau, Pestalozzi, Herbart and Froebel built their theories and practices of education around the philosophies of Schelling, Fichte and others. Most of modern education is yet based on the theories of those dominant pedagogues of the eighteenth and nineteenth centuries. Then came also the new scientific movement with the evolutionistic theory, which has dominated so largely the thinking of the modern world. The materialistic philosophy, with the advent of this theory, has riveted the eyes of mankind largely on this present world and limited the horizon and vision of education to time. The aim of education in the thinking of such a philosophy is preparation for this present world mainly, if not wholly. *So it happens that the Christian principles have never been applied in a thoroughgoing fashion in working out a system of education.* This is a fact of sad import to our twentieth century civilization, and the work of the Kingdom of Christ.

Education should be the most powerful arm of the church of Christ in bringing in the Kingdom. Fifty years of an educational system of certain type will determine and mould after its own fashion the character of any nation. That this is true has been proven many times in history. A great outstanding example is seen in the result of the militaristic type of education which prevailed in Germany and France from 1870, until the war-conflagration flared up and swept the world in 1914-1918. What a nation sows in its schools it soon reaps. When the United States put text-books into most of its schools, about 1900, which pointed out the deadly effects of alcoholic beverages on the human organism, it went a long way toward preparing the way for the adoption of the eighteenth amendment. Pestalozzi advocated education as the greatest measure for social reform. Many leading sociologists today consider education to be the mightiest of all institutions for social progress. This is reasonable because of the long hours and the opportune ages in which it deals with the growing human spirit. Surely education should be the handmaid of religion in the building of the Kingdom of God.

Much was said during the period of world-conflagration about the reconstruction of life after the war, along all lines. Educators at that time predicted a radical and early reconstruction of both educational theory and practice. The insufficiency and falsity of many philosophies, on the one hand, and the truth and value of Christianity on the other had been revealed in a thousand ways, during those tragic days of carnage and the deluge of blood. We had been jarred by the terrible shock of the tremendous upheaval out of the ruts of the usual, and made to think intensely on the faults and defects of a civilization and an education which could lead to so terrible a catastrophe, precipitating civilization in a few days to the very brink and even into the maelstrom of savage barbarism. Educators thought surely there must be a reconstruction of the world's thought about education, after that terrible exhibition, when the previous system was weighed in the balances and found wanting. *It was a reasonable hope.* The world should

be ready to listen today to a proposal of reconstruction of its educational system. *It is the business of Christianity to propose such a reconstruction in all life.* Jesus Christ set forth the ideal of the Kingdom, which calls for such a social progress of progressive reconstruction in our homes, our business, our educational world, and our political life. All of these institutions, should be studied anew now with care in the light of Christian principles and reconstructed on a Christian foundation.

Christianity offers a two-fold basis for the reconstruction of education in our day.

I. It presents first the philosophical principle of *spiritual unity* as the basis for the reconstruction of educational theory. The dream of philosophers in all ages has been to find some one fundamental principle which would synthesize all being and all thought. That principle Christianity furnishes in spiritual unity. Modern biology presents as a basic conception in all life and growth, the principle of adaptation to environment. A certain type of materialistic science would have us believe that this adaptation is merly a blind cosmic adjustment of the living organism to its environs. Christianity, on the other hand, presents the principle of an active purposive, conscious adjustment of the nature of the child to the environment. Materialistic science has cut off the vision of modern education and limited its horizon largely to time; Christianity broadens its vision and stretches out its horizon to eternity. Modern experimental psychology on a mechanistic basis, defines the original nature of man as that of a mere animal; but Christ has a message to modern education as to man's origin, nature and destiny in God. He also has a message as to the character of the environment to which man's nature is to be adjusted and as to the manner of the adjustment. Jesus made no profession of being a philosopher but in his life and teachings we find a philosophy for all life.

1. Christianity's message to modern education as to man's nature is that *he is an immortal spirit.* Education, in the words of John Fiske, is an eternal process, which begins at the cradle and goes on endlessly. Man is not as God's other creatures but

was made a living soul, an undying spirit. Bagley said: "Education is the acquisition of experience"; and this acquisition goes on all our life and man acquires new experience even in death.

No message of the apostles stirred the world more than that of the Resurrection of Jesus. Upon this was based the confident hope of the resurrection of the saints. It was the message of immortality. The preachers of this message were moved by a mighty enthusiasm to impart their knowledge about and lead others to the experience of, that endless life. Their living Christ moved in their midst. In the consciousness of his abiding presence they were transformed. Education in the times of the Reformation was other-worldly; modern education is this-worldly; true education is both. It builds for time and for eternity. Just such a quickening message is needed for these times of deadening materialism in our modern psychology and education.

Again man's nature is not like that of the mere plant, as Froebel taught. Christianity's interpretation of child nature is radically different from that adopted in our leading university schools of education today. Froebel did not believe in the depravity of human nature, through the transmission of hereditary tendencies toward the evil. It is his theory that is fundamental in practically of all our modern schools of education and in the treatises on pedagogy and child psychology which have come recently from the press. No account is thus taken in the educative process of the fact and reality of sin. No word is spoken as to the necessity of spiritual regeneration in the child's experience. Christianity, on the other hand, places this experience of spiritual regeneration as the corner stone of all true character building and all human experience goes to verify and confirm the truth of this position. But our great university schools in the interest of liberal thought and religious toleration are willing to deliberately eliminate from educational theory this bed-rock principle, which would give education a sound, and the only sound basis. While this continues so we can never have a truly Christian education, nor a truly scientific one, which will take child nature as it is found in human experience and not as some false or superficial philosophy has interpreted it.

Again the true destiny of man in the conception of Christianity is the endless life of an immortal spirit *in fellowship with God.* Man's conformty to environment must include the ideal God-environment, and so have as its ultimate goal the perfect man. Jesus said: Be ye perfect as your Father which is in heaven is perfect.

2. In the second place Christianity defines the environment to which the human spirit must be adjusted by the educative process. It is three-fold: the physical world, humanity, and the spiritual world.

(1) There is a correspondence first between the nature of man and the external world. The unification of the soul with the external physical world is a process of making the internal external and the external internal. Expression must accompany impression. Teaching had run much to the side of impression. Froebel stimulated greatly the side of expression. The development of the individuality depends upon expression perhaps more than on impression.

Man's *adaptation to his physical environment is one of the great objectives* of all education. The physical life, the body, its health, beauty and strength, depend on a proper adjustment to the physical environment. The mental system is also built up of concepts and percepts from the external world. Every hour thousands of impressions, flow into the central nervous center, the brain, through five senses, like the caravans through the gates of an oriental city, bearing their precious treasures. These impressions converted into ideas are built into the mental system, the city of the soul.

The large part which the physical universe plays in the education of man, is reflected in the proportionately large attention given to the physical sciences in the courses of study. From the nature study of the kindergarten course to the elaborate physical science laboratories and courses in our universities, this fact is writ large. Education has also made its largest advance in modern times in the realm of the physical universe.

Just at this point in our educational system there is great need of the application of Christian principles. Modern science,

with all its fine energy and professed devotion to research and the truth, has fallen largely under the spell of materialistic philosophy, which would discard all religious tradition, reduce God and the soul to the test tube, and rule out all as unscientific which cannot be weighed or measured in the laboratory. The new thought and the modern world, for several decades have been hostile in large measure to the philosophy of the permanent and devoted to the philosophy of cosmic evolutionary change, in which the movement and development are spontaneous and within and not proceeding from a creative personal God. But the mechanistic philosophy cannot explain spiritual life and truth, which are founded on an eternal unchangeable God and unalterable standards. Since the days of John Locke, the world and all life have been studied genetically. Science has been largely swept into the maelstrom of the philosophy of cosmic evolutionary change. The thought of the world, to be sure, has been stirred to a new interpretation of life in all its phases. Many have been led to discard largely traditions of law, education, religion and other economics as worthless junk. Mechanism held that the principles of physical science were sufficient to explain all phenomena. But they fail to explain facts of personality, character, and spirituality. There must be a goal of permanence and standards which are invariable to insure progress. Christianity offers such a goal and such standards in a personal, perfect, transcendent and immanent God. *Christianity sees life steadily and sees it whole.* It synthesizes all being and all thought in a unified system. It explains the facts of the physical universe and the spiritual sphere, equally. Such a rational basis is necessary that science teaching may have a true perspective and interpretation and furnish an adequate basis for true character building, which is the ultimate and real aim of all education.

(2) Again education is a *process of man's unification with the human race.* It is largely a social inheritance. The expanding concentric circles of man's environment are mainly personal: the family, the school, the business circle, church, and state. The child, father of the man, must become adjusted to

all of these in one way or another. On the other hand man is not a mere creature of circumstance. He makes, creates, transforms his environment. By his conquest of nature he can swim more rapidly than the great monsters of the deep, fly more swiftly than the eagle of the heavens, penetrate with his vision the infinite recesses of space, send his voice out on the wings of the ether to infinite distances in the twinkling of an eye, and sit in his home and listen to the chorus of the earth as it comes from a thousand tongues. His psychical and spiritual achievements are incomparably greater even than these. His prayer ministries may daily and hourly encircle the globe and bring miracles of grace and transformation in the lives of thousands. His faith in the invisible God, though as a grain of mustard seed, is powerful to remove mountains. It is true that the social environment goes a long way to make man what he is. He receives in the home thousands of impressions from the family; in school, from teachers and associates; in the community, business circle, church, and state, from all. But it is through the work of the ambitious, aspiring, determined individual that we find the greatest gateway to social progress. Sociologists tell us that there is only one genius in every four thousand of the population of earth; but that one genius lifts the whole human race through his inventive capacity, his social leadership, his literary ability, or his spiritual ministration, to a higher level, for all subsequent time.

So the complete *socialization of the individual is one of the great comprehensive objectives of education.* Man must assimilate his social inheritance in order to live successfully in his environment. Upon his knowledge of the customs, methods and means of his human environment, hangs his success. A proper study therefore of mankind is man. Education must lead the child into the study of the language and geography, history and literature, arts and sciences, religion, and philosophy, of mankind. There has been for several years a growing appreciation and understanding of the value of the social studies. Socrates was wise in turning man's study to man. The vocational, avocational, civic and other efficiency of the individual depends on

the measure of his assimilation of the human theories and practices of his times and his skill in using them. Social studies and social activities alike contribute to this end of man's socialization.

Christianity brings just here, to the process of unification of man with humanity, a message of incomparable worth—the *brotherhood of equality in the Kingdom of God.* No more revolutionizing conception ever came to human society than that of this democracy of equal opportunity, the family of man. Master and slave became of equal worth to God. This was not a welcome new social order to the Greek and Roman aristocracy. But is was and ever will be a welcome ideal and order to the masses of the people, the proof of which is in its early rapid spread. All peoples high and low are offered a place in this new order of equal privileges and opportunities, without social distinction. Caste breaks down slowly; but before the intense heat of this new social ideal, it will inevitably melt and run into the new mould of cosmopolitan democracy. Christ taught the *supreme worth of every soul* as the basis for the new social order. The message of this new order is a compelling and quickening one that moves the world. It transforms its message bearers. Peter, John and others, under its spell, rose in three years from the dead dark level of obscurity, to shine in the firmament of eternal deeds and worth, transformed into world heroes and teachers of all mankind.

For the regeneration of mankind Jesus set two great glowing ideals as guiding stars: the perfect individual and the perfect society. Neither can be fully realized without the other. You can't make the pig clean by cleaning the pig-pen. Jesus set forth his social ideal in the doctrine of his Kingdom, which is not merely a subjective rule in the heart of the individual, but an objective social order as well. Its realization is a gradual process, punctuated at intervals by catastrophic changes. The Kingdom ideal is a great social synthesis which comprehends all of man's life, physical, mental and spiritual. It embraces all human institutions: family, business, education, social life, church and state. It is a divine order of human society, the

New Jerusalem come down out of heaven. When we come to the realization of that "far off divine event toward which the whole creation moves", the final and full establishment of the Kingdom, then shall the will of God be done on earth as it is done in heaven. This is the ultimate social goal of Christian education.

(3) The unification of the soul with God. There is a unity existing between every man and God. It may be only potential in many men, but the soul of man was made for God and finds not rest until it rest in him. It is the work of true and complete education to make that potential uniy, real and vital. True education is founded on religion. This is true because education is fundamentally an adjustment to environment and man's spiritual environment is God. Henry Drummond shows in his *Natural Law in the Spiritual World,* that the correspondence between the spiritual nature of man and his spiritual environment is the condition of spiritual life. Man lives not by material bread alone, but by every word that proceeds out of the mouth of God. Jesus was the bread of life. We must assimilate Jesus, his flesh and blood sacrifice, if we would live spiritually. Man has his origin and destiny in God. He is God-like in his nature and must grow normally in the direction of God, as the plant turns naturally toward the light.

But there is one stubborn fact which must be recognized in the educative process, which educators in general have ignored in all their written treatises on the theory and practice of education. It is the fact already referred to, of sin and human depravity. Some teachers go to the extreme of thinking that the child is a little angel and by the mere natural processes, properly applied in education, will by and by sprout wings; while others go to the other extreme and are firmly convinced that the child is a little demon whose will must be broken. Discipline in the school room swings like a pendulum between these two extremes. A rational recognition of the fact of sin and the necessity of regeneration would correct these false conceptions. If the teachers in our public schools would come to recognize that the most fundamental measure of all, in order to ful-

fill their true mission as teachers, is the unification of the soul of the child with God, through personal faith in Christ, and should bend their efforts direct and indirect, without sectarian ends, to that purpose, education would be different and the Kingdom of God would receive such an impulse as never before in the history of the world. But at present there are few even of the professedly Christian teachers in our schools who hold this educational aim out before themselves as the great *desideratum.* And yet this is the only rational point of view in the building of true character. Unity with God which comes through personal faith in Christ is fundamental in true education.

(4) Closely akin to this thought is that of the *unification of the soul in itself.* There are many conflicting elements in every personality. The mind is made up of various systems of ideas and thoughts, emotions and sentiments, ideals and desires, which are many times in sharp conflict with one another, manifesting themselves in numerous incongruities and inconsistencies in the conduct. The life of man in his business is inconsistent with his life in the church; the life of the teacher in the home with that in the schoolroom. Worldly ambitions and desires war with holy aspirations and longings in the soul. Paul recognized that even when he would do good evil was knocking at his door. There is an inner conflict in the personality of man which never ceases so long as life lasts.

The object of Christian education is to overcome these conflicts and build a unified personality. The waste and defeat of life are in the conflict between opposite desires, contradictory emotions and sentiments, warring ideas and ideals, within the soul itself.

Education must command some power great enough to overcome the conflicts and bring order out of chaos in the microcosm of man's inner nature. Christianity steps forward and offers this very thing—*in the incomparable personality of Jesus Christ.* In him who was lifted up in loving sacrifice, is found the magnetic center not only of all the universe of God's creatures, but the all-compelling force necessary to bring order and harmony into the sin-riven soul of man. Sin was the "strong

man'' that brought the disorder into man's nature. Christ is the stronger man who enters in and binds the strong man, as in the parable.

In the building of the unified soul, it is necessary that education should have a fair chance and build from the very foundation. The early training of the child counts for everything. The formation of appreciative centers in the mental system through concrete experiences with life in its varied manifestations, is foundation work. This will be followed by definite systematized instruction in the days of boyhood. Later in the years of youth will come the rationalization and unifying of all his knowledge in logical system.

Another phase of the unification of the soul in the educative process is that of harmonious development of the physical, mental, and spiritual in man's nature. There is much lacking, in the execution of such a theory in the practice of our schools. The intellectual requirement is really the only one imposed, in the matriculation of students in our colleges. Little definite provision relatively is made to take care of spiritual culture and development. Ultimately athletics has come in for a large share but without a sane social standard for the physical development of all alike. A truly Christian education would develop strong bodies with good habits, well developed and trained minds, and purified and enobled spirits.

Again, the knowing, feeling and willing elements should be developed harmoniously. The building up of systems of ideas and thoughts is not more important than the administration of emotional and sentimental experiences; nor are these more important than the cultivation of right habits and correct conduct. Christian education should put large emphasis on heart culture. It should lay broad the foundations of right conduct It has over-emphasized intellection.

Froebel made a great contribution to educational theory and practice when he suggested the necessity of more attention to the *development of the executive and creative mental powers and capacities.* Education has always given over-emphasis to the receptive, little attention to the reflective and less still to

the executive or creative powers. There is a unity in these powers of man's nature. When the teacher prepares a lesson with a view to teaching it, all the powers: receptive, reflective and executive are active. But pedagogy tells us, that, in the actual practice in the school-room, the teacher speaks twenty-eight words to every one spoken by the student. The consequence is, that our systems of education, send out to the world few men and women, who are prepared to create, construct, direct, lead, execute. The world needs people of initiative and developed creative capacities. The sensor side is developed but the motor expressional side of education is neglected. The principle of spiritual unity is thus violated. The sensor and motor sides should be unified and co-ordinated. Only thus can individuality come to maturity and the God-given creative capacity, the highest in man, find a way to development.

Again the recognition of the Christian principle of *unity will solve the important problem of discipline in education.* Control is both external and internal. External control prevails in infancy and childhood and is vested in parents, guardians, and teachers. As the child grows older there should be a transfer of external control on a sliding scale, until inner or self-control prevails. *But true self-control must be based on Christian and moral principles instilled, in order to be effective.* It is only by the power of the personality of Jesus enthroned in the heart, that all the thoughts, imaginations, sentiments, desires, ambitions, ideals, and the will can be brought into subjection in correct conduct.

Lastly, the subjects of the curriculum *should relate the student to his complete environment, physical, social and spiritual.* Historically the curriculum of education has been greatly broadened and enriched. The natural and physical sciences tend today to usurp the largest place and crowd out the humanities, which are equally and perhaps more important in the making of the man. Again the subject matter which relates to the spiritual development, is reduced to a minimum. There is little thought given to this phase, though it is the most important of all. Thus education produces many men brilliant in intellect, who possess

no understanding and desire as to the use of their education for the uplift of humanity and the glory of God. Christianity's message of a complete environment should guide in the choice of the subjects of the curriculum.

II. Finally, Christianity presents *co-operative* activity as the fundamental law of method in the educative process. Mere self-activity after the conception of Froebel is not sufficient. What he understood by self-activity was the self-directed activity of the student in carrying out his own decisions and plans. This was a great advance over teacher-directed activity to be sure and brought into play the creative and executive powers. It developed individuality. But Christian co-operative activity goes much further. Complete education cannot be attained through mere self-activity plus teacher-activity. It calls for divine activity also. The highest form of character known to men is Christian character. The formation of this type of character calls for spiritual regeneration which only comes through co-operative activity, divine and human.

1. First then there must be proper teacher-activity. Before Rousseau's time good teaching was good telling. The student was passive except as to his receptive powers. The sense of hearing was used exclusively. Later Pestalozzi employed object methods which brought into play the sense of sight. Froebel introduced the objects into the hands of the pupil and added the sense of touch. Other later pedagogues have brought into play the remaining senses of taste and smell.

Herbart gave great prominence to the teacher and his technique. The teacher does have a large place in the teaching process, though that place has been over-emphasized at times. The student needs a certain amount of guidance, more in the earlier years, less as the years advance. The teacher occupies an important selective function. From the subject matter relating to the three-fold environment he selects those things which will best serve to bring the growing student into vital touch with the whole environment physical, social and spiritual. He occupies a suggestive function and should lead the student by suggestion into the right processes and method of learning. He occupies an

inspirational function and should stimulate the student to his best endeavors by holding out the highest ideal. He occupies a co-operative function and should lead the student into an ever-increasing self-activity and co-operative activity in his self-education. Every man who is really educated at all is self-educated.

Attention has been called already to the importance of student activity. Froebel led the way among modern educators in recognizing the value of self-directed activity in education. The creative powers are thus brought into play and with them all the others. Self-direction is the most God-like faculty of man. The student who seeks knowledge on his own account makes far more progress than the one who must be directed at every turn. He is alert to the environment. But there is much to be done yet to secure this self-directed activity. Usually the pupils in our public schools have little consciousness of the spiritual environment. Herein is a neglected field the most important of all for the formation of true character.

2. Then there must be divine activity in education. This element in education has never been reckoned upon by educators. It has been relegated to religion, which has been considered a kind of air-tight compartment to itself. But there is a connectedness between religion and education which makes it impossible to separate them. *The power from the God side in education is far greater than that from the man side.* It is simply impossible to leave that to religion. In the first place just any religion will not serve to effect the end. Christianity produces the only type of character that is the true goal of education. It is the only religion that transforms the nature of man. The divine power must operate spiritual regeneration through personal faith of the student in Christ. After the change of heart, the affections are centered on Christ, and the unification of the mind, heart, and will can proceed. But daily and constant recourse must be had to the divine power. The true teacher will invoke constantly divine guidance and help in his work in education. Prayer has a large part in the Christian teacher's daily preparation and program. Disciplinary questions can be settled by prayer, as in no other way. A student may go through

his whole course of study from the kindergarten to the university and never experience the change of heart. He may come out in the end a brilliant intellect but a depraved being, and lose his own life so far as the glory of God and the uplift of humanity are concerned. Only divine activity, in co-operation with the human, can resolve the problem of sin in the life and clear the way for the building of sound character. Until the sin-breach is healed in the consciousness—there can be no true unification of the soul.

III. In concluding this rather ambitious if not presumptious dealing with a great and vital theme of our times, it is only possible to point out in the briefest way the lines along which the reconstruction must needs come if the educational systems of our times are to be Christianized in any large or radical way.

1. Education must have a Christian theistic basis. The universe and man must be studied as the creation of a personal God. Christianity must be taken as the right interpretation of that God in his relation to his creation. This will radically change the fundamental thesis of many modern writers on education, who have adopted and followed more or less the hylozoistic idea of cosmic change, ruling God out of his universe. Education must consider unity between man and God as its legitimate and ultimate goal and aim.

2. The *soul-less psychology* of much modern educational theory must be *exchanged for a psychology of the soul.* Most experimental psychology has adopted the mechanistic interpretation of man's nature, ruling out the soul as independent of its experience or reducing it to a mere stream of consciousness. But revelation casts no doubt on the immortal character and independent existence of the soul. Christian education must teach a soul-psychology as the true basis of educational theory. Obviously this will call for a point of view far different from that of the majority of modern psychologists. It is in this field that Christianity will have to wage its greatest fight in the next few decades instead of in the field of physical science.

3. In the educative process there must be a Christian interpretation of child nature. Sin must be taken into account together with the means of healing the sin-breach and restoring unity. This will include repentance for sin, personal faith in Christ and the experience of spiritual regeneration. A Christian education must make it the main aim to bring these about.

4. *Christ must be constituted the center of the unification of the soul.* The Christian *mind* must be built, making use of Christian facts and facts interpreted in a Christian way. The *heart* "must be united" by building the emotional experiences around Christ as the center. We teach patriotism building emotional experiences around the flag. Loyalty to Christ must be the definite object of our heart-building process in the schools. One sentiment inevitably dominates every life; and love for Christ should be that sentiment, in a Christian system of instruction and training. There will be thousands of ways and methods to work out in detail that program. The Christian *will* must be built up by a life process in the schools. Certain distinctive Christian activities along with other activities on a Christian basis, will be fundamental in this training.

5. The principle of *co-operative activity,* divine and human must be carried into practice. The teacher must have this approach to his task. How could he if he were not a Christian teacher. We are far from ideal conditions in this respect. The student should early come to comprehend, that to build a true life without the help which comes from above, is impossible. Prayer should be a part of the student's daily program as well as study. He studies well who prays well. Life must be built in view of two worlds instead of one. The "knife and fork" philosophy of education must be rejected as unworthy of an endless life. The ideal must not be to get short courses, formed around the idea of making a living, of money-getting, but adequate and liberal training around the idea of "making a life." The whole educative process both from teacher and student sides must be shot through with the idea of being fellow-laborers together with God in the process of building the eternal mansion

of the soul. In the words of Holmes we close; in which he describes the process and the ultimate goal of true soul-building:

"Build thee more stately mansions, oh my soul
As the swift seasons roll;
Leave thy low vaulted past!
Let each new structure, nobler than the last,
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea".

Reason and Redemption.

John Taylor Stallings, Nicholasville, Ky.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Isaiah 1:18.

They are wrong who say that the existence of God cannot be proved. "Who can look upon nature and not see God?" asks Hilary of Poitiers. "The beginning and the end of the world is mind," affirms Aristotle. *Reason* was the term employed to denote the Deity by the greatest of the Greek thinkers. "O Jehovah, how manifold are thy works! In wisdom hast thou made them all," exclaims the inspired psalmist. The mind of man may well be overwhelmed by the manifestations of wisdom in the works of God. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The signs of a mighty purpose are to be read everywhere in the creation. Yet intelligence and power do not of themselves constitute personality, and we must not argue the entire personality of God from partial manifestations of it.

It would be foolish to stop with a deduction of truth while we have a demonstration of it. In the personality of man the existence of a personal God is actually demonstrated. We pass from the deductive to the inductive method. We cannot escape going by regressive reasoning directly from the personal man to the personal and eternal God. Human personality demonstrates the fact of Divine personality. An impersonal Creator could never have made a personal creature. God, moreover, is eternal; for a personal God could not have come of an impersonal Power. Thus we reach God, an eternal and self-existent Personality. This we do, not on hypothetical ground, but by scientific demonstration. The truth of personality in Deity is as securely established as the accepted fact of human personality. It is axiomatic truth. The Creator of human personality must be personal.

Mark how a personal God corresponds with human personality. Take the intellectual faculty. Can the creature be intelligent and the Creator non-intelligent? Can the laws of nature be intelligent to man, and not be the product of Divine intelligence? No! There must be correspondence between the mind of God and the mind of man. The rational man is

> "Sprung of an aim
> Supernal of Reason, to find
> The great Over-Reason we name
> Beneficence: mind seeking Mind."

Consider the human conscience. One cannot admit the moral nature of man without postulating moral nature in God. Conscience in man argues holiness in God. Religion must ever undergird morality. Shall God be unfaithful while man is dutiful? Shall an unrighteous God convict a man of sin? How contradictory are such suggestions! It is a personal God who says, "Thou shalt," and "Thou shalt not." Moral law in man signifies a moral God. "Be ye holy, for I am holy," is the moral imperative. The source of human morality is the holy character of God.

Think upon the religious nature of man. Brutes and stones cannot respond to thought and love. But man is the host of the Most High. He is forever God-conscious. His heart is passionate in its desire for God. Shall the heart of man glow with generous love and the heart of God be harsh and cold? Nay, the Creator must be the Father.

God must be congruous to man. The Creator and creature have intelligence, moral sense, spiritual sensibility, personal affection, and free volition in common. Here are fundamental affirmations. I am; God is. I think; God thinks. I feel; God feels. I love; God loves. I am made in the image of God.

> "Take all in a word, the truth in God's breast
> Lies trace for trace upon ours impressed.
> Though He is so bright and we are so dim
> We are made in His image to witness Him."

Paul said to the Athenians, "For we also are his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." God is not like unto man's device, but unto man's self. God is spiritual and personal. As long as we have a personal man we must have a personal God.

God says to man, "Come now, and let us reason *together.*" In God alone is there perfect reason, yet man is a rational creature. "Come now, and let us reason *together,*" saith the Lord. We do daily obey that command. He who reasons truly must reason with God. We make our machines according to his laws. We eat and drink after his ordinances. We mix the elements after heavenly formulae. Law and logic are forms of celestial reality. All law is of God. Daily in mechanics, chemistry, biology, psychology, and philosophy we reason with God. But our text is specific. "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We are bidden to reason with God about redemption from our sin, and about transformation from its deformity into the beauty of holiness.

In material science and natural philosophy we may reason without the light of special revelation. But we cannot reason about redemption in terms of naturalistic thought. Here we must have the aid of God's redemptive self-revelation. We must allow the grace of God to speak. Special revelation and supernatural redemption go together. In his gifts of the Bible and the Lord Jesus Christ, God had our redemption in view. It was because we were suffering from the curse of sin that the Saviour came to us. There is an old legend that the cross of Christ was made of the wood of the Tree of Knowledge, of whose forbidden fruit our first parents ate. The idea is eloquent of our redemption from sin by Christ. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive." When we think upon the mystery of revela-

tion, let us weigh the seriousness of sin and the necessity for a supernatural Saviour.

It was Vergil, the personification of Reason, who showed Dante through Hell and Purgatory. But before he could enter Paradise he was compelled to make a change of guides. The beloved Beatrice, the symbol of Revelation, came to his assistance, and graciously conducted him up into the presence of God. We must make a similar change of guides here. When we approach the grace of God in our redemption, we must let reason lead us on up to revelation. The truth of Christianity is especially Divine truth; its power is supernatural power.

Is it not necessarily so? "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Does not such an idea of spiritual transformation transcend ordinary experience? "Can the Ethiopian change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do evil." Already we have been transported into the realm of the supernatural. "Come now," saith the Lord. The soul mounts up and meets the living God who made it, and who alone can make it anew. The man who gains this spiriutal altitude can no longer be a mechanist, or pantheist, or fatalist; he has reached the realm that transcends mechanism, and naturalism, and determinism. He has met face to face with the living God.

Redemption is founded upon revelation, but let us not admit that it contradicts reason. It is a higher law, but not a contrary one. Redemption surpasses reason, but it does not violate it. Is the Gospel of Jesus Christ unreal to you? That is because you are on low ground. Come up higher. Mists may be about the base of the mountain of truth, but its summit rests in sunlight. Seen from the heights, philosophy and theology are not in antipathy; reason and redemption are in accord. In the light of him "that lighteth every man that cometh into the world," the mysteries of human life become clear.

In the eternal counsel of God, reason and revelation are a unity. The creation of man looks to God's special revelation

to him, and to his everlasting good. Re-creation by Christ is the true consummation of the natural creation. When God gave man freedom, and foresaw his sin, he was already a Saviour. His creative and saving work are in harmony. Take the historical cross of Christ. Will you understand it? Get out into the eternities. "Christ died for our sins." Thank God for that act. By it we are saved. God, however, did not resort to it in an emergency. Christ crucified is the Lamb slain from the foundation of the world. The historic cross does not circumscribe the sacrifice in the heart of God. The day of Christ's death does not limit the duration of the redeeming passion in the heart of Deity. Rather the cross of Christ manifests the abiding character of the Godhead. Divine solicitude neither begins nor ends at Calvary.

God's purpose of redemption refuses to be compressed into any such narrow historicity. It spans time. It embraces creation and destiny. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised us up together, and made us sit in heavenly places in Christ Jesus: that in ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If we are to understand the purpose of God in Christ Jesus, we must get back into eternity, look through time, and look out into the eternity beyond.

Neither sin, nor salvation therefrom, is an after-thought with God. In his great plan for human history the cross of Jesus Christ is central. The foreknowledge of sin and the response of redeeming love were in mind and heart of God before the creation of the race. Consider these Scriptures together. Christ "is the image of the invisible God, the first-born of every creature. He is before all things, and by him all things con-

sist." There is Christ in creation. But go on. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." There is Christ in redemption. Right on through creation and redemption runs the unifying purpose of God's grace.

Put together these other Scriptures, from the Revelation. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honour and thanks to him that sitteth upon the throne, who liveth forever and ever, the four and twenty elders fall down before him that sitteth on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." That is a hymn of praise to God as the Creator. But go on into the very next chapter. "And they sung a new song, saying, Thou are worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on earth." That is a hymn of praise addressed to the Lord because of his redeeming grace. What truth is the writer teaching? The truth is that creation and redemption are in harmony. Then there can be no antipathy between reason and revelation. Listen as the two choruses are blended into one by the celestial choirs! "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and with palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Thus are the hymn of creation and the hymn of redemption sweetly blended in the stream of praise that flows on forever in Heaven. For nothing less than

Heaven is the goal of the grace of God in making and in saving men. Life becomes good, unspeakably sublime, once we grasp the unity of God's purpose concerning us as revealed in Christ Jesus.

Viewed from the heights, reason and revelation agree. "The eternal purpose which God purposed in Christ Jesus, our Lord," makes a unity of faith and philosophy. We go back into eternity by way of the East. We behold God in whose image we were made. We go forward into eternity by way of the West. We look upon "the glory that shall be revealed" in us. We mount up with the wings of eagles and take our stand in the City of God. Not until then do we truly understand life. But there we see the glory of the Divine purpose in the creation of man, in the freedom of man, and in the redemption of men and the destiny of the redeemed. By our making and by our saving God has meant that we shall be more than gods at last, even his own immortal children. The light of glory shines into our minds. The joy of Heaven fills our souls. Life, with its discipline, appears for our good. Its light affliction is but for a moment and works for us "a far more exceeding and eternal weight of glory." From its sorrows we pass into unending joy. By it we are brought into eternal fellowship with God. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." In the creation of our souls, in the appointments of earthly life, and through the redemption that is in Christ Jesus, God has ever meant to perfect in us his own likeness and to bring us to his own dwelling.

What is the meaning of our text? God offers us cleansing from our sins. Yes; that, and more. He offers us transformation for our spiritual natures. He would translate us into his Kingdom. He would make us conform to the image of his Son.

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In redemption God offers more than cleansing. Through the operation of his grace the sinful soul is brought to moral beauty. Not only is the stained garment made immaculate, but the red of guilt turns to that glittering whiteness which is the righteousness of the saints. Grace stops nowhere short of heavenly glory. The blessings of reconciliation overcome the curse of disobedience, and even the disaster of sin is turned to man's everlasting good. The redeemed soul stands up at last higher than the angels and archangels of high Heaven.

Our truth is in a story from the history of art. In Florence there dwelt a young artist whose life ambition it was to make his name immortal by carving a masterpiece in marble. A wealthy friend sent to the young man's studio a precious block of flawless marble. It was mounted and made ready for carving. For days the young artist contemplated it, dreamed of what he should create from it, and prayed for taste and skill. When he felt that his inspiration had come, he took his chisel and went to work. Soon, however, he realized that he had ruined the beautiful stone. Disappointed and despondent, he caused the marred block to be cast out with the rubbish, and went out to die of a broken heart. It chanced that Michelangelo saw the cast-away stone, and had it brought to his studio. By his matchless genius and skill, he carved from the marred piece of marble the celebrated statue of *David*. It is one of the world's choicest art treasures, and is said by critics to be as nearly perfect as anything that ever came from a sculptor's hand.

Is not this incident from the history of art a parable of human life? Ideally, man is godlike. His possibilities, however, are never realized in natural life. Nay, he is ruined by sin. The grace of God, nevertheless, can create him anew and entire. "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it." To his spiritual re-creation, the natural creation of man looks. The glory of the birth from above transcends that of the natural birth. That is the mean-

ing of the Gospel of Jesus Christ. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Yes, but we have more than cleansing. We have regeneration. "If any man be in Christ Jesus, he is a new creation." The regenerate man undergoes a great transformation. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." He shall be glorified. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." God would have these blessed experiences of grace and glory to be your own.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." You were made in God's image. Will you not actually become his child by your own choice? It is the only possible way to the perfection of your immortal spirit. You have stained your soul, but God will cleanse it. You have marred it, but God will make it anew. Your life need not be evil; it was meant to be good. You are infinitely precious to God. Trust his love. In love he made you; in love he redeemed you; in love he will make you anew. By the blood of Christ he claims you for himself. Admit his claims. Your origin is Divine; your destiny should be heavenly. Trust the creating, redeeming power of God, and in Heaven you will forever praise him that he made and saved your immortal soul. "Come now," saith the Lord. Come!

"'Tho' your sins be as scarlet,
They shall be as white as snow
Tho' they be red like crimson,
They shall be as wool.

"Hear the voice that entreats you,
O return ye unto God!
He is of great compassion,
And of wondrous love."

The Authority of Christian Experience.

JOHN C. SLEMP, OF THE STAFF OF THE WATCHMAN-EXAMINER, NEW YORK CITY.

To approach a subject such as this without arousing antagonism before one is fairly started is almost an impossibility. For most people the thought of authority in religion is already a closed question. Either they have settled it for themselves or it has been settled for them by some one else. For example, it never occurs to Roman Catholics to look for authority outside of the Roman Church and its traditions. In their minds all religious authority is vested in the Pope and is administered through the ecclesiastical system. Not in a dissimilar manner Protestants for the most part so regard the Bible, often referring to it in statements of belief as "the only rule of faith and practice".

As a key to our thinking on this important subject let us consider a passage in the New Testament. I refer to the fourth chapter of John's Gospel, which contains that classic interview of Jesus with the woman at the well of Sychar. You will recall that after Jesus had conversed with the woman of Samaria, the woman testified concerning him, with the result that many of the Samaritans believed. Later these Samaritans had an opportunity to hear Jesus themselves, and this is what they said: "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world".

"For we have heard for ourselves, and know." That is obviously not the authority of Church, or tradition, or creed, or statement of faith, but the authority of Christian experience. It reminds us of Middleton Murry's statement: "Man cannot accept certainties; he must discover them. An accepted certainty is not a certainty, a discovered certainty is . . . No matter how beautifully, how profoundly, how finally Christ formulated the everlasting truths of religion, in order to know simply what they mean, man must rediscover them in himself". Or, as

the late Dr. E. Y. Mullins put it, "My evangelical beliefs are not imposed on me. They are freely chosen. They come to me by a perfectly free and legitimate spiritual and intellectual process, that is by honest weighing of evidence and acceptance of basic facts. The fundamentalist often insists that you must first build up a doctrine of an infallible Scripture and then demand the acceptance of the gospel on the basis of the doctrine. I hold that the facts of the gospel precede the doctrine of inspiration and must be dealt with first". It is, in short, the authority of personal Christian experience that must forever spell finality for the human soul. Neither ecclesiastical dogma, by whatever authority guaranteed, nor any amount of reasoning or logical demonstration is sufficient. We are so constituted that we must hear for ourselves before we can say with assurance, "We know".

In the Light of History.

Throughout Christian history people have felt the necessity of some kind of authority in religion. Jewish Christians could not get away from the legalism and the traditions of Judaism. To Greek Catholics the decisions of official councils became authoritative. By the end of the fourth century the Roman Catholic view of the supremacy of the ecclesiastical organization became fairly well fixed and remained intact through the Middle Ages. The individual had no intellectual or spiritual, social or political rights; he was bound up in a system; his personal identity was lost in the mass, of which he was but an insignificant unit. Men who opposed the authority of the hierarchial system were branded as heretics and were persecuted, often paying for their views with their lives.

Scholasticism, in spite of its many weaknesses, had one redeeming feature—it broke the spell of tradition and opened the way for the Reformation. Representative of the awakening intellects and consciences that were to work havoc with ecclesiastical complacency, was Peter Abelard. Hundreds of eager students flocked to his lecture room in Paris. He insisted that

reason, not the Church, was the ultimate authority. Out of the universities came all the great reformers: Wyclif at Oxford, Hus at Prague, Luther at Wittenberg, Calvin at Geneva, and Wesley at Oxford. Everywhere there was beginning to appear a religious discontent. Peter of Bruys, a pupil of Abelard, Henry of Lausanne, William of Occam, Marsiglio of Padua, and other influential thinkers and leaders attacked the papacy as the ultimate authority and placed emphasis on the Bible as a spiritual guide. Wyclif appealed strongly to the authority of the Bible, as did Luther, Zwingli, Calvin, Wesley, and Knox.

Taking his stand on the authority of the Bible, Luther at Worms defied the Roman system, refusing to recant what he had written unless it could be proved false to Scripture. Later, in a pamphlet entitled the "Liberty of a Christian Man," he declared the right of private judgment in the interpretation of the Bible. He also claimed large liberty for the individual Christian, but practically retracted his position when he saw the tendency toward radicalism. The Reformation, one must remember, was political as well as religious. At the Peace of Augsburg and also of Westphalia the prince of each of the several German States was given the power to determine the kind of religion for his own people. The tendency toward radicalism and intolerance was therefore inevitable. That turn in affairs at the beginning of the Reformation accounts in large part for the Protestant stand on the Bible as an inerrant authority.

However closely the Reformation followed the ideals in Luther's mind, one thing was certain—there was a rediscovery of personal religion. The closed system of unified belief and organization was forever disrupted. Men were beginning to realize afresh the authority of personal experience. Like those who believed on Jesus in the village of Samaria, many were beginning to say: "Now we believe, not because of the decision of a Church council, or because of the dogma of an ecclesiastical system, for we have heard for ourselves, and know that this is indeed the Saviour of all mankind."

It was a long journey, however, to religious freedom in any satisfactory conception of what that expression means. The

slowness of the movement in England is related in the cruelties and caprices of the Stuart monarchs and in the disgusting civil war that ensued. In the New World, Puritanism—which had in it at least a semblance of religious freedom—turned out to be a pretentious brand of intolerance. As some one has put it, "The Puritans came over to worship God according to the dictates of their own consciences and to keep other people from worshiping him according to the'r'n."

The impartial historian must give credit to the Baptists of Rhode Island and Virginia for planting the seed of religious liberty in American soil. Roger Williams went into exile for his belief in a free church in a free state. In stating the historical significance of Baptists Dr. E. Y. Mullins said it was "the competency of the soul in religion"—a competency under God, not in the sense of human self-sufficiency. In that concept lies the true philosophy of genuine freedom in matters of religion.

The Competency of the Soul in Religion.

Laying aside for a moment (if that be possible) all preconceived ideas concerning the authority of an ecclesiastical organization or of the Scriptures, what is it in our individual experiences that gives us religious assurance? Is it not the fact that we have heard for ourselves and know?

The point at issue is as to which is to be our final authority in religion—a fixed body of truth externally imposed, or a vital understanding of reality inwardly experienced. The Roman Catholic conception, as we have seen, is that of a fixed deposit of truth that must be accepted without question. "Protestants," as Dr. Henry K. Rowe has stated it, "started with the same idea of a fixed deposit of truth, but they shifted the ground of their confidence from the tradition of the Church to the Bible". The irony of the Protestant view lies in the fact that although all bodies are agreed in basing their particular tenets on the Bible, they differ in their interpretation of the Scriptures!

There has been a decided tendency in recent years toward a proper evaluation of the competency of the soul in matters of

religion. Fortunately modern science and current philosophy and psychology, the philosophy and psychology of religion in particular, are supporters of this view. Very little is taken for granted in these fields. Stress is placed on experiment and observation rather than on dogmatic principles. With scientific exactness the data of personal and collective religious experiences are gathered, weighed, and classified. Christian experience gains much therefore when the freedom of the individual soul and conscience has the proper emphasis. When James Martineau said that the human soul, and not an external autocrat of Church or Scripture, was the seat of authority in religion, he was but giving a fuller expression than most Protestants are willing to admit of the competency of the soul in religion.

Two things should at this point be clear in our minds. First, it is not our purpose to carry the idea of the soul's competency in religion to the extreme position as it is in Unitarianism, but simply to restate and re-emphasize a vital religious concept that has by its associations fallen into disrepute. Second, the competency of the soul as we are to understand it here is, as Dr. Mullins pointed out, a competency under God and not a competency in the sense of human self-sufficiency. "And such confidence," wrote Paul to the Corinthians, "have we through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God."

The soul's competency, or the right of private judgment, in this sense does not reject all objective authority whatsoever. To do that would be to destroy all knowledge. "The point is that 'experience,'" says Dr. H. Wheeler Robinson, "is not something to be placed in bare antithesis to the external authority of Church or Bible. Whatever false claims may have been urged or are urged still on their behalf, they mediated and still mediate a religious experience, and there is no such thing as an unmediated experience." What therefore we need to consider, as Dr. R. H. Strachan has expressed it, is that "the seeds of authority and certitude are planted already in the individual

experience itself, and that in such soil alone a religious authority which is really authoritative can grow." There is much that we can gain from the decisions of Church councils and the historic statements of the Christian faith through the centuries. There is more that we can gain through the record of God's revelation of himself to man contained in the Bible. But before either tradition or the literary record of a divine revelation becomes authoritative to us it must become a part of our personal experience. We must hear for ourselves before we can say, "We know." Thus "God's statutes may become our songs."

Now some one is sure to become fearful here and exclaim: "That's subjectivism!" or, "That's individualism!" Well, supposing it is both, what of it? Are not subjectivism and individualism essential constituents of any type of personal experience? How else would we come to a knowledge of the world about us? Pray, tell me, how do we come in possession of religious revelation, if it is to be knowledge or experience, except subjectively? It cannot be transmitted at birth. It cannot be purchased as capsules from a pharmacy or sweets from a delicatessen. It must come out of our personal subjective experience with God through Jesus Christ.

There was something perilously near subjectivism in the experience that caused Peter to say of Jesus, "Thou art the Christ, the Son of the living God." Such insight into spiritual truth, said Jesus, had not been revealed to him by flesh and blood, or other objective agencies; but had come from the Father who is in heaven.

To the cry of "individualism" we have but to say that individual Christian experience does not stand alone. More than nineteen centuries combine to tell the story of universal Christian experience. Though there probably are no two experiences that are identical in every detail, yet there are certain characteristics common to them all. That familiar truth has been too ably elaborated by William James in his *Varieties of Religious Experience,* and in other lesser works, to require further statement here. That no man lives unto himself and no man dies unto himself is true in more of life's relationships than we have

yet realized. Religion, the Christian religion in particular, is more than a private affair.

Furthermore, quoting Dr. Strachan again, "To enthrone the authority of individual experience is not the same thing as to insist that the individual is the authority." The point is this: "The seat of religious authority is the human soul under the Divine guidance, and until the soul is completely cleared from sin, we have no right to expect that the Spirit of God shall completely clear our minds from error. No infallibility can be claimed for private judgment." It is the craving of our fallible minds for infallibilities in religion that has led to a demand for external guarantees of faith—such as the Roman Church and its creeds, and Protestantism and an inerrant Book.

Revelation and Inspiration.

At the heart of our problem is the nature and meaning of revelation and inspiration. It cannot be over-emphasized that a vital concept of both revelation and inspiration must be maintained if Christianity is to stand. In most theology of the traditional type, however, revelation is but little more than magic, and inspiration a kind of divine dictation. To think of revelation as following a natural course and as coming through the natural medium of enlightened minds and quickened consciences is considered by certain theological groups as gross heresy. To be genuine, revelation must have been something disconnected from the ordinary processes of the human personality! That revelation, so it is considered, was given by divine dictation once for all to a select group of men through a period of years and preserved intact for us in a book as an all-sufficient rule of faith and practice, henceforth, now, and forevermore!

So, we have made the Bible a book of magic and have thrown about it a cloud of supernatural mystery, when as a matter of fact it is the most life-like book in the world. In many minds it is a book of divine wisdom sent down from heaven to men who wrote what they were told, perhaps even not understanding its content. Nothing could be further from the truth. Revelation and inspiration are experienced first, then formulated into

sacred writings, cults, and creeds. Christianity is the cause, the *raison d'etre,* of the New Testament, not the result of it. That is what Dr. Mullins meant when he said that "the facts of the gospel precede the doctrine of inspiration and must be dealt with first." God first spoke to men in their individual and collective experiences, and then men wrote of those experiences in their national history, in their drama, in their poetry, in their memoirs, in their letters, and in other forms of writing found in the Bible. There is not the slightest indication that these writers were conscious of contributing a chapter to a symposium that would centuries later be printed on India paper in a single volume, bound in black leather, with overlapping edges and divinity circuit corners, and bearing the imprint "Holy Bible". Rather they were recording facts of God's dealings with a nation, singing of the joys and triumphs of a life entrusted to his keeping, telling of the life and teachings of Jesus of Nazareth, relating the story of the early church, meeting practical problems, writing letters of encouragement and admonition, and envisaging the triumphant kingdom of our Lord and of his Christ. That, in a word, is the Bible—the most life-like and, at the same time, the most divine book in the world.

It is high time that we retrieve the Bible from its medieval thralldom, lest we deaden our Christianity by the mere worship of a book—worshipping it in the sense that we accept it "word for word, just as it is from cover to cover," and then doing nothing about it. That is what was wrong with the Pharisees in the time of Jesus. They had a book religion pure and simple. "Ye search the scriptures," said Jesus to some of them, "because ye think that in them ye have eternal life; and these are they that bear witness of me; and ye will not come to me, that ye may have life." "But," some one objects, "there is no danger of an over-zealous attitude toward the Bible today. Look how it is being treated in our schools and colleges. Look how many of our young people are taught to regard it." Now it must be granted that the Bible is receiving unfair treatment at the hands of many destructive critics. But that is all the more reason why we should learn to think and speak of it as a book

of vital religious experience that is applicable to the needs of men today, rather than as a mysterious aggregation of authoritative science, inexorable law, and infallible precepts.

That defense of the Bible which lays claim to its authority as a book of science is a hindrance rather than a help to Christianity. All current talk about the conflicts of science with the Bible and attempts of patching up some sort of reconciliation between them are useless. Once get it into our thinking that the Bible was never intended as a treatise on science, but as a book of religion, and our so-called problems of conflict and error will disappear. Yet the minister of a well-known church in the city of New York said in a recent sermon that Job knew as much about the universe as modern scientists know! Now the Bible has nothing to gain from such misdirected defense.

In no sense, let it be understood, is this an attempt to disparage the Bible or to detract in the least from its influence and power. The Bible has stood too long for that. It is, on the contrary, an effort to establish an intelligent and sympathetic approach to its interpretation. See it as the fullest record of God's revelation of himself to men, as written by men who had had a vital experience with the Most High, as a cross-section of religious experience over a period of several centuries, as the revelation of God's eternal purpose for all men, as dealing with concrete personal and social problems in a given period of time but freighted with universal and timeless significance,—see it, in short, as a book of abundant life, and it becomes a greater and more compelling book than something "revealed" to men "inspired" in the restricted and mysterious sense in which those important terms are too often employed.

When the Bible is thought of and interpreted in the sense indicated in the foregoing paragraphs, its "authority" will have a new significance. It will not be misused as a proof-text for all the problems that man has encountered from the amoeba to the mysteries of astronomy. Men will cease to say that slavery is morally right because it is acquiesced in by the Bible; that war is justified because there is so much about war in the Bible; and that prohibition is not right because it is not men-

tioned in the four Gospels! The authority of the Bible will consist not in the letter, but in the spirit. That authority will be the authority of universal Christian experience, of which the Bible is the basic record—the story told by men who had heard for themselves and knew. That is the only real basis on which the human soul can accept any kind of authority.

The Finality of Jesus Christ.

What is it that makes Christian experience authoritative? There is only one answer: We have heard him—Jesus Christ—ourselves, and know. Our experience is grounded in him. It is summed up in the New Testament phrase, "Christ in you," which is the most complete statement we have of what is meant by the Christian experience. Jesus Christ is the way, the truth, and the life. Of a truth, no one can come to the Father except by him. He is the fullest revelation of God, "the effulgence of his glory, and the very image of his substance." "He that hath seen me," said Jesus, "hath seen the Father."

But the truth has a deeper significance. How do we come to know Jesus Christ, and of what absolute value is that knowledge? In brief, the Holy Spirit guides our thoughts in interpreting the literary record of the Christian revelation and in understanding the facts of Christian history and experience. He bears witness to Jesus Christ and creates within us the desire to know him as our Saviour. He creates within us a new heart, gives us a new outlook on life, and leads us into all truth. He enlightens our minds, regenerates our souls, and takes us into the presence of the Completely Other. Thus Christian experience is grounded in the Ultimate and is therefore different from other types of religious experience. Only Christian experience, which may be summarized as a vital relationship of the individual soul with God through Jesus Christ, wrought by the Holy Spirit, is authoritative in the Christian sense.

It becomes therefore increasingly plain that when we speak of the authority of Christian experience we do not mean human self-sufficiency. We mean nothing less than the authority of

Jesus Christ as it is revealed to us and in us through a vital personal experience with him. Now there is nothing new in such a view. It is as old as Christian experience itself—the experience that made possible the building of churches and the writing of the New Testament. Once an individual takes Christ's yoke upon him, he finds the assurance that his soul requires.

A little more than ten years ago Rev. Arthur J. Stanton, then minister of the West Cliff Baptist Church, Bournemouth, England, created a sensation by turning to Roman Catholicism. He was a graduate of Spurgeon's College and was recognized as a preacher of individuality and ability. Now he has returned to the evangelical faith. After such an experience he ought to know the merits of both Roman Catholicism's and Protestantism's dependence on external authority. Listen to his testimony as given in *The Baptist Times,* London, December 22, 1932. "Christ *in* us," says he, "is our hope of glory. . . . We have the witness in ourselves or nowhere. Therefore externals are not basic but accidental. 'Neither circumcision availeth anything, nor uncircumcision, but a new creature.'" In no uncertain language he says: "No organization has any sovereign rights over spiritual truth, neither can fences be built around it. It is not a priest-guarded prison but an open firmament."

Samuel Wesley, father of John Wesley, said on his deathbed, turning to John: "The inward witness, son! the inward witness!—this is the proof, the strongest proof of Christianity." "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world."

Why We Need Missionary Literature.

William H. Wrighton, Associate Professor of Philosophy,
University of Georgia.

There is nothing that wields such a wide influence in the world of today as the printed page. Whilst we must not overlook the Divine element in the great enterprise of world evangelism; yet at the same time there are many human factors which go toward the carrying out of the Divine plan. It is peculiarly providential that the period when missions are exerting such a vast influence over such a wide sphere, should be the period when the printing press has reached a high standard of perfection. Men read today as never before. We are living in a day when the ends of the earth have been drawn closely together. The investor watches a world-wide sphere of financial activity. The business man from his office keeps in touch with a world-wide market, to see where his goods will find readiest sale. The man of science has contact with a universal science. It follows that the follower of Christ should keep in touch with all the different movements that are marking the onward triumphal march of the King of kings. World-wide evangelization is a study that challenges our devotion, and stirs up enthusiasm in the most apathetic soul. You cannot study missions without being obliged to lay aside pessimism. The missionary hosts have the shout of triump in their midst.

When the people of Israel compassed Jericho on the seventh day they were commanded to shout at the sound of the trumpet. There never was such cause for a shout amongst the heralds of the cross, as at this time; for are not the walls of the heathen darkness beginning to show great fissures? Yea and in some places they are beginning to totter and fall to the ground. A soldier that hears news of success in another part of the field will fight with new courage, although, for the moment, the battle is waging fiercely in his immediate vicinity. Hence the need of a world-wide missionary outlook, that the whole plan of operations might be followed, and that the news of battle might put

fresh heart into those whose optimism needs some fresh fuel to feed its flame. A man or woman is small or great according to his or her outlook. A poor widow on the side of the mountain may possess more of the sunny dales that stretch in panoramic view before her little casement, than does the millionaire, who lives in the city, and only knows so much about those broad acres as he reads from the title deeds, which he deposits on the shelves of his strong room. If you would be great, seek to get the world-wide vision. Be one that thinks in continents.

It is only possible to get the true perspective when we give ourselves to the assiduous study of up-to-date missionary literature. Many good books have been written but have long ago gone out of date through the tremendous development of recent years. A manual on missions published in the last century is in most instances quite valueless in our day. Whether you study mission work in China, Japan, India or Africa, all these lands have seen such epoch-making progress that in order to keep in touch with the true needs and opportunities it is necessary to read the most modern literature to be obtained.

We should study missionary literature because Christ has commanded, "Lift up your eyes, and look on the fields; for they are white already to harvest". He would not have us living in sloth and ease when far and near opportunities are calling to us. If they were white to harvest in the early beginning of the Christian era, how white are they now. If we read the missionary literature of the past century even, we find China an almost closed land. Japan with a wall of separation between her and the rest of the world. Tibet a land where it was death to the stranger who dared enter, be he trader or missionary. Today all has been changed, and we might call it a day of glorious opportunity. "See o'er the world wide open doors inviting, soldiers of Christ arise and enter in."

What is true of foreign is true also of home missions. "Behold I have set before you an open door, and no man shall shut it." This is what God is saying to Southern Baptists today, Behold a New South in the making. The ideals of our southland will be determined largely by the kind of work that is put into

the Home Missionary enterprise during the next few years. We have a glorious mission.

We have under God the power of saying whether this land shall be fashioned according to the pattern shown us in the Word of God, or whether it shall be another Rome or Greece. Not for lack of wealth or culture did these nations decay and fall but because corruption was eating its way into the foundation of their society. It is the motto of the City of Glasgow, "Let Glasgow flourish by the preaching of the Word." May it be the motto of every Christian here, "Let the South flourish by the preaching of the Gospel." We do not have to search for opportunities, they bristle on every hand calling us to action and infusing a spirit of optimism into every heart.

A man that is to be a specialist in any branch of learning, gathers all the information he can on that subject he specializes in. He dares not neglect anything necessary for that which is essential. We cannot be missionary experts if we do not concentrate our energies upon the study of up-to-date missionary literature. We spend two hours a day at the newspaper, and an hour a month at the study of world-wide evangelization; then we wonder why we have not more missionary enthusiasm.

Nothing can succeed without prayer. When Christ said "Without me ye can do nothing" it was in order to make them seek to maintain a true spiritual contact. Not that they might lose heart, but having lost all trust in their own strength they might link themselves up with the source of "all Power" and find continual victory through His strength.

If prayer is necessary in a general way in the work of the kingdom; it is overwhelmingly important in the work of missions. It is very necessary that those on the field should be men of devotion and prayer. It is just as necessary that there should be an efficient band of praying ones at the home base, who will day by day bear the needs of work and workers before God in mighty intercession. The temporal benefits bestowed on the dwellers in darkness by the advent of missions are so great, that we are liable to overlook the fact that missionary work is primarily a spiritual enterprise. Its object is to bring men and

women in touch with a reconciled God, through Jesus Christ as the avenue of approach. Therefore it is a spiritual work, only the power of the Divine Spirit can avail anything. "Not by might nor by power, but by my Spirit saith the Lord." How shall we secure a regular flow of this Spirit but by prayer?

There is no mechanical device that will take the place of spiritual contact. Organization does not lessen the need of power. Thorough education of the workers does not enable us to lay aside the girdle of prayer. Mighty movements have taken place without much organization. Great enterprises have been brought to a successful issue by men without much education. But no great success has ever been achieved in the realm of the spirit without much prayer. The Day of Pentecost and all the mighty works that were seen on that day were the result of God's working in answer to the prayers of the disciples. It was God's purpose that these things should be brought about, but the prayers of this people were needed as the channel through which the power might flow. Hudson Taylor was a man of constant prayer. The China Inland Mission of which he was the founder, was built upon prayer. Carey of India was a man of prayer. Moffatt and David Livingstone were fervent souls, whose prayers for Africa were the source of the effectiveness of their message.

If prayer then is so important, we must read largely that we may pray intelligently. Paul said "I will pray with the spirit, I will pray with the understanding also". It is not enough that we should have a tremendous enthusiasm for missions. We must be so well informed about the state of the different fields for which we pray; so conversant with the present needs of the workers, that, whilst our prayers are not lacking in enthusiasm, they may at the same time reveal an accurate acquaintance with the subject we are pleading for.

An advocate in a court of law would deem it the sheerest folly to trust to the inspiration of the moment for help to plead the cause of his client. Would he not rather carefully investigate all the circumstances, and gather all the evidence, before he entered the door of the court? No earthly cause is as worthy, as important, or fraught with such tremendous possi-

bilities, as this for which we plead. Let us then read largely and studiously that we may order our supplication aright before the high court of heaven.

Missionary literature not only enables those who pray for missions to do so more intelligently; it gives also an inspiration to those who have not yet had the burden of prayer for missions laid on their hearts. It enlists the sympathies and prayers of those who have not known enough about missions to be greatly interested. Who can read that excellent Southern Baptist publication, "Home and Foreign Fields" or "Missions" published by the American Baptist Missionary Society, and other missionary literature, without being stirred up to earnest prayer for the success of the great missionary campaign? There are many other publications of the same class. To read them is to pray for the work of which they tell. To circulate them is to enlist the prayers of others.

In the matter of securing new workers for the Home and Foreign mission fields the work of missionary literature is no less important than is stirring to prayer.

There is sufficient talent in the Christian Church properly to man all the various fields of activity. Why then do we hear of tired workers breaking down through the strain of overwork? Why do we hear of villages crying out for workers that cannot be sent to them, because the little staff of missionaries is so totally inadequate? The reason is because the young men and women of our churches are not kept in touch with needs, or with the glorious opportunities offered them for the investment of their lives in the mission field.

A wisely edited missionary magazine, or a well written volume on some special field of opportunity is the best possible means of bringing home to young people the call of God to put their hands to the work.

It is interesting to hear missionaries on vacation, as they spread before us the wide open doors for glorious effort. But these come to us seldom, whereas the missionary paper comes monthly, and always with the same insistent message, always giving us some new view of the need, telling of some new possibility.

This is more likely to form our habit of thought, and to direct our action, than the address we heard a year ago. The address is given and soon forgotten, but the missionary paper preaches to us again the next month as it did before. Its voice is never wearied, and even if we did not heed its message last month, it will seek a hearing again the next.

Many a young man in our colleges, many a young woman in our schools is looking for a chance to invest his or her life to the best advantage. They would invest in the missionary enterprise if they knew the overweights of joy that would come to them if they would only throw themselves into this great work.

The financial problem looms up very largely in missionary work. There must be workers but how shall they preach except they be sent. Some of our missionary societies are in debt. Others are talking of retrenchment. These things can be remedied by the more thorough distribution of mission books and pamphlets. Men will pay for the things for which they have an enthusiasm.

Some pay many thousands of dollars for an oil painting. Others will pay fabulous sums for a prize horse. Another will make a hobby of books, and no price is too high to secure some old musty volume with the dust of ages upon it. If we can stir men up to a tremendous enthusiasm for missionary work they will give just as liberally. If God's own stewards were kept in touch with the need, there would be no lack of funds, we should hear no more of retrenchment, no more of fields lying untilled because the husbandmen could not be sent. There need no longer be the heart-breaking cry of those who cry for light, only to meet with a refusal from a church that is set here in the world to be its light.

God used literature and sent us the Bible. His message to John on Patmos was "Write what thou hast seen". May both the spoken message and the printed page stir up our souls to take hold of this great work, that we may soon see the day when the nations of the world still welcome the Kingdom of our God and of his Christ. "Hallelujah! For the Lord God omnipotent reigneth."

The Mysticism of the East.

Edward E. Richardson, Ph.D., George Washington University

Religion has a mystical element about it. This is because religion is a relation to something of a supersensuous kind and so involves an element that is different from the ordinary intellectual relation that one may have to the objects of his knowing. Granting then the mystical character of religion, the question arises as to the difference between the mysticism that is found in different religions. Some religions are more mystical than others and of the same religion there are some of its followers who have more of the mystical consciousness than others. Thus in Christianity we have such eminent mystics as Eckhart, while there are others in whom the mystical element is less in evidence. The difference is however more of degree than anything else. What is to be considered is whether the mysticism of the East is essentially different from that of the West. By the mysticism of the East is meant here that of Brahmanism more especially and also Buddhism.

The first point that confronts us is the nature of that which is the object of the religious consciousness of the East and West. In western thought, that is, Christianity, the object of the religious consciousness is a personal infinite being or God. This being is distinctly personal and is not a power or influence, a spiritual form or principle of some kind. Christianity is based on the revelation of a personal infinite who is understood as self-revealing and of such a nature and has such a relation to man that he is regarded as a heavenly Father. This is the basis of all the relation that man has to God; it is the image or likeness ground. Moreover Christianity looks upon man as having a substantial existence although this existence is a derived one. That is, man is not a shadowy or unreal phenomenon as a dream-reality, a non-substantial illusory something, but he is real and substantial however imperfect he may be. This is of great importance as indicating the difference between the mysticism of the West and East. Necessarily Christian mysticism must take

cognizance of the character of that which is understood as entering into the mystical relation.

The Eastern conception of ultimate reality is non-personal as this is usually understood. Brahman or the void of Mahayana Buddhism is not personal. It is an existence that does not possess the character that it connoted by the term personal. Brahman is a monistic entity wherin all distinctions are annulled. It is undifferentiated being. It is true that this same conception of ultimate being has at times been advanced in the west as was done by the Neo-Platonists or earlier by the Eleatic School. These are however, in the west but passing phases of reflective thinking and the very fact that they all tended to disappear shows that they were not representative of the main current of thought. Their significance in the west is historical rather than influential. In the Indian thought of being in the final sense, the undifferentiated character of this being is determinative and not merely historical. Some will perhaps say that such questions as this are mere metaphysical subtleties and have no meaning in actual life. The metaphysician is regarded as living in a sort of non-consequential world and his pronouncements appear as misty ideas that do not touch real life. This is a mistake. The language of metaphysics may at times have a seeming remoteness about it, but it does play a vital part in life, that is, that with which it deals is the background of what moves to action. Without using the terminology of metaphysics the ordinary man must have, as a rational thinking being, certain viewpoints that give a cast to his interpretation of life and the world. To suppose otherwise is to assume that one does not rationalize his experience. All men do; some better, some worse. But all accomplish this end with some degree of satisfaction. There are ultimate terms that give direction to the course of our thinking. The East Indian has adopted a certain point of view respecting the background of all things and this has permeated his religious conceptions. The western consciousness has a different reflective or metaphysical background and this in turn has led to a widely demarked religious viewpoint.

The Indian metaphysics says that the world is in the infinite, the supreme reality, or if one pleases so to say, the world is in God. To make the meaning of this clear, the word to which attention is called is that of *in.* This is apparently the inclusive thought of the statement. It is possible to think, of God in the world as its upholding and sustaining power, as moving to the accomplishment of certain ends. This is however quite a distinct idea from that of the world being God. The one, God in the world, is the idea of transcendent presence, the presence of a transcendent being in some aspect or aspects of his being and power. Identification is not asserted, not even thought. The other idea on the contrary has a tendency to identification. This is indeed a significant thought and has important results. Let us examine some references to see how it works out in religious experience.

Paul has a number of references in which the English translation is *in,* as "Christ in you the hope of glory", or, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me", or again, "I knew a man in Christ." In none of these and others that might be cited is it the obvious meaning that identity is the thought behind the statement. When it is said that I am crucified with Christ and Christ liveth in me, this is not to be taken as meaning that the Christian has lost his separate existence and is no longer himself. It says "I live" and "Christ liveth in me". The inference is obvious that selfhood is not lost but some new and better element has entered in. In all these expressions it is apparent that the identity and personality of the human subject is in no way lost. In another passage, which is perhaps the height of New Testament mysticism, the same writer says: "I knew such a man, (whether in the body or out of the body—) how he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter". This is mystical surely and a state is reached in which the subject is, as it were, transported beyond the earthly confines and enjoys for a time a heavenly communion or a

heavenly state. Yet even here there is no implication of a lapse of individual consciousness but that such consciousness was retained in all of its fullness. To hear and appreciate what was communicated is an indication of an individual or self awareness that is not jeopardized by the extraordinary experience that is being undergone. Had the subject of the experience been so merged in the Infinite that he was no longer himself but had lost his personal identity, and his consciousness was the consciousness of the Infinite and no longer his finite self-consciousness he would not be aware on a return to his own consciousness what consciousness had been during the intervening period. He heard words, so it says, and whether proper to repeat or not, the words were evidently perceived by the subject in question as himself.

The implication of these and other passages could be drawn out to some length but enough has been said apparently to make clear that the Western conception of the mystical relation is of such a kind that the individuality and distinct selfhood of the one who enters into the relation is preserved. What is more, the personal individuality of the Christian is enhanced by the mystical relation in that the Christian religious relation is always or always has in it a mystical element and true religion makes for the enhancing of personality. Religion is in fact the finding of one's true self in another, the other being God. In the other, is the idealized concept of the highest possible personality, as in Christ one beholds the perfect self and the entering into a relation with the ideal Self, yet at the same time preserving his own self-ness, would enhance his own finite self or personality. The relation as understood by the West or by Christianity is both an enhancing and ennobling relation; it is in substance the finding and preserving of the true self of the Christian.

What of the Indian conception? It is much different, it is radically different. The thought is that of mergence. When Karma has spent its force or the round of rebirths has been avoided, what then? A fellowship with Vishnu, Siva, or even Brahma? No these are but manifestations of Brahman, the ab-

solute principle of infinity. This is called God but the term has not the connotation that it has in the West. In the West, by God is meant a personal infinite, the heavenly Father and as there may be a fellowship relation between father and child, so man may have a communion with God his Father. But Brahman is not personal. Brahman is the absolute infinitude and strictly speaking devoid of determination although this is not the important point in this connection. One goes not to be with Brahman or God—the neuter principle—but is merged in God. This is on the surface a glorious prospect. One has actually become God, the Absolute. Man has attained to infinitude. What more could finite mortal creatures hope for than this? What an enthralling outlook to sometime be in the infinite. The closer examination discloses the weakness of the position held. The finite individuality is not enhanced, it is lost. It is in the absolute, not with it. Man as a conscious identity, as a self, is gone. Instead of the thought being one of self-glorification in the same sense of the glory of closer contact or relation to God of the self, it is self-effacement in the sense that the self as a self-knowing self is no more. If it be affirmed that the substance of the self still remains even though taken into the being of God, the answer is that there can be no continuance of the self if the self is not the self. The self is a knowing self and its essence as a self is not something other than itself as knowing but is in its self-consciousness or awareness of self. This is where the quantitative conception of individuality fails and is why individuality that is merely quantitative can be indefinitely divided as a material fragment. The essence of personality as distinguished from mere individuality is the self-knowing element of personality. The loss of this quality is then fatal to the very being of that which may be called the personal self. The East Indian idea then, instead of being, as appears on the surface, a glorious affair is really an impoverished idea.

To sum up, the Western mysticism is an undivided relation between God as the Father and man as a moral being and who in spite of his moral lapses, has had these removed so that no

moral barrier to the closer relation comes in. Here enter the fundamental doctrines of the Christian faith as repentance, atonement and other beliefs. The end to be achieved is fellowship or communion with a righteous or holy personal being conceived as a Father. It is expressed by such terms as "walking with God", a "friend of God," "children of God". The Eastern is different. The mysticism here is carried to such a point that it really fails of its object. Instead of a close relation, it is a mergence of the one, that is, the human in the absolute and so is not in a true sense a mystical relation or any relation. The distinguishing ideas are those expressed by the words *with* for the West, *in* for the East. To paraphrase, the West is West and the East is East and the twain do not meet. They are not the same.

Expository.

Notes On Amos.

John R. Sampey, LL.D.

[The great majority of the subscribers to The Review and Expositor are either pastors of churches or teachers in Christian colleges and theological seminaries. In preparing these expositions of Amos I have had in mind pastors who wish to preach to their congregations, using occasionally as the basis of their sermons the messages of the Old Testament prophets. There are a few verses in which the Hebrew text as we have it is probably corrupt; but at no point in the Book of Amos is the author's general meaning obscure or doubtful. J. R. S.]

Amos was a shepherd and herdsman living at Tekoa, a small town about twelve miles south of Jerusalem. He was the owner or keeper of a variety of sheep famous for their wool. He seems to have cared for cows as well as sheep. His flocks and herds were carried forth into the wilderness of Tekoa, between his native village and the Dead Sea. He would take advantage of the spring pasture and carry his flocks as far afield as fresh grass could be found. At certain seasons he would perhaps allow his flocks to remain in the open fields by night. Of course it would be necessary to guard them carefully against wild beasts and robbers. Amos had opportunity to observe nature and to become familiar with the habits of the lion, the bear, the snake and other living creatures. He is skilled in the use of images drawn from experiences of life in the open.

It would seem that Amos owned sycomore-trees and practised the art of pinching the sycomore figs to make them ripen. These figs were used as food by the poorer people of the land.

Amos introduces himself as a layman and business man, rather than a professional prophet. He did not belong to one of the prophetic guilds. At no time did he receive professional

training for the prophetic office. It was while he was following his flocks and herds that he heard the roar of the Divine lion about to spring upon his prey. The sins of Israel called loudly to Jehovah for punishment. The shepherd left his flocks to the care of others, and went to Bethel in the north to announce to Israel the certainty of terrible punishment, unless the nation should repent and seek Jehovah. He tells us of no inaugural vision such as Isaiah and Jeremiah had; but he heard in his soul the voice of Jehovah commanding him to go and speak to the northern kingdom warning them of impending calamity. He would be in a certain sense a foreigner, because he belonged to the kingdom of Judah; but the mercies of Jehovah in the past had been extended to the whole family which he had brought up from the land of Egypt. Political jealousies and divisions could not deprive Jehovah of his rights as the God of both the northern and the southern tribes of Israel. The people of the northern kingdom still recognized Jehovah as the God of their fathers. The messenger from Jehovah could claim their attention, whether he came from Judah or from Ephraim.

Amos left his flocks and herds under the sense of the Divine urge to preach righteouness to a sinful nation. He had perhaps visited wool markets in the northern kingdom, and had thus observed the growth of luxury and the spread of injustice in Israel.

During the prosperous reign of Jeroboam II in Israel and of Uzziah in Judah, the nobles and other favored groups began to grow rich and to build for themselves palaces. As the wealthy grew richer, small landholders would lose their property through debt, and the inequalities of our modern economic life would show themselves on every hand. The prophets of the eighth century B. C. grappled with moral problems quite similar to those which confront us at the present time in our capitalistic system. Amos with his love of fair play could not behold the palaces springing up in all the cities of his comparatively small world without an outburst of moral indignation. The luxury and sin of the rulers and wealthy landowners stirred the soul of the shepherd prophet to violent denuncia-

tion. He fairly snorted at the sight of palaces adorned with ivory and richly furnished with articles of luxury. The word translated "palaces" is used thirty-two times in the Hebrew Bible; Amos uses the word twelve times. Would it do injustice to this stern prophet from the wilderness to say that he seems to take pleasure in predicting that these luxurious palaces will soon go up in flames?

The text from which Amos preaches announces judgments upon the land: "Jehovah will roar from Zion, and will utter his voice from Jerusalem; and the pastures of the shepherds shall mourn, and the top of Carmel shall wither." Throughout his ministry Amos stuck to this text. His sermons and visions described impending calamity for a wicked nation.

Amos wins attention and a certain measure of favor with his northern audience by first proclaiming judgments upon the nations surrounding Israel. Whether these prophecies were delivered in one extended discourse, or whether they were spoken on successive days, or over a considerable period of time, we cannot positively affirm. The interest of his hearers would grow as he passed from one nation to another. Israelites would rejoice that punishment was about to fall upon their troublesome neighbors. With most of these nations Israel had been at war, and with some of them repeatedly. They would readily acknowledge Amos as a true prophet, as he pointed to the characteristic sin of each nation and announced the destruction of the walls of its cities along with its palaces.

Amos knew the value of repetition in oratory. He began his denunciation of Israel's seven neighbors with the same formula, "For three transgressions of Damascus, yea, for four, I will not turn it away." Substitute for Damascus Gaza, Tyre, Edom, Ammon, Moab or Judah, and one has the opening statement of each separate indictment of Israel's neighbors. The effect of this introductory formula would grow in power as the orator passed from one nation to another. His hearers would heartily endorse his pungent attacks upon the rival kingdoms surrounding Israel.

If there is identity in the language of the introductory formula, there is variety enough in the specific accusation brought against each nation. Damascus is arraigned for ruthless cruelty in warfare; Gaza and Tyre are accused of assembling men, women and children from a given district for the purpose of selling them into slavery; Edom is accused of implacable anger against a brother nation; the children of Ammon are accused of shameful atrocity in war; Moab is indicted for the desecration of the grave of the king of Edom; Judah is accused of turning her back on the revelation of the will of Jehovah. Amos shows keen insight into the characteristic sins of the peoples surrounding Israel. Jehovah will send a fire upon each sinful nation, and it shall devour its palaces.

If the hearers of Amos at Bethel and other centers in Israel expected to escape the scathing denunciation of the prophet from the wilderness, they suffered keen disappointment. The fearless orator suddenly turns upon them with his formula of arraignment and accuses them not of one characteristic sin but of many. He lifts into bold relief their sins of oppression, greed, shameless uncleanness, thoughtless cruelty and sacrilege Hear his indictment of Israel "For three transgressions of Israel, yea, for four, I will not turn it back; because they have sold the innocent for silver, and the needy for a pair of sandals—men that pant after the dust of the earth on the head of the poor, and pervert the way of the meek: and a man and his own father go unto the same maiden, to profane my holy name: and they lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined." The prophet accuses the Israelites of selling the poor man into slavery for a debt equivalent to the price of a pair of sandals. He pictures landowners as so greedy that they long for the soil which the poor man in his anguish has heaped upon his head in the form of dust. Sexual rottenness has reached the stage in which a young man and his own father go out together for a midnight debauch with the same prostitute. Creditors use the garments taken in pledge from the debtors as a pallet on which to repose while the poor

man shivers without covering. They bring libations to the temple from wine of persons who have been fined. The ruthless warriors and slave dealers of heathen nations may well come to Israel, if they would learn how to practise greater evils.

Amos shows how inexcusable is such conduct on the part of Israel. Jehovah had delivered them from Egyptian bondage and led them for forty years in the wilderness, that they might possess the land of the Amorite. He had driven out the Amorite and given them possession of a good land. Jehovah had raised up in Israel prophets and Nazirites, thus giving to Israel instructions and guidance and examples of consecration. Instead of profiting by the presence of true prophets and men of deep consecration, Israel had tempted the Nazirites to drink wine and had commanded the prophets not to prophesy.

Nothing remains for Israel but the destruction which the sinful nation deserves. There is no agreement among scholars as to the exact translation of Amos 2:13. The verse introduces the description of destruction by an invading army. Israel's warriors whether on foot or on horseback, shall seek safety in flight; but the bravest and most powerful will be glad to escape naked in the day of destruction.

The book of Amos falls naturally into three divisions. In chapters 1 and 2 are the judgments upon the nations; in chapters 3 to 6 are sermons against Israel's sins; and in chapters 7 to 9 a series of five visions is found. We turn next to consider the sermons of Amos spoken to the people of Israel.

The prophet reminds his hearers that Israel and Judah compose the family which Jehovah brought up out of the land of Egypt. He addresses all the descendants of Israel whether in the northern kingdom or in the southern. He calls attention to the unique privilege of the people of Israel: "You only have I known of all the families of the earth." How pleasant these words would sound in the ears of the Israelites. They were proud of such a unique relation to the great God who created the heavens and the earth. As his elect nation they could claim his protection at all times. If such were the thoughts aroused by the prophet's reference to Israel's unique relation to Je-

hovah, his hearers must have been astounded at his conclusion, "therefore I will visit upon you all your iniquities." They were not expecting any such turn to the discourse. It seemed to them that the electing love of Jehovah would guarantee to them his blessing, even though they might not in all things obey him. Amos teaches that privilege confers responsibility. Jehovah would hold Israel to a higher standard than the heathen nations around them. They could not presume upon his electing love and allow themselves to practise iniquity. Their God would hold them strictly responsible for every transgression.

In the verses which follow Amos links cause and effect, antecedent and consequent together. Ordinarily when two men are seen walking together one may conclude that they have made an appointment to do so. When a lion roars in the forest he usually has prey. When a bird falls in a snare upon the earth one may conclude that the gin was set for this very purpose. When a snare springs up from the ground one expects to find something caught in it. When the trumpet of alarm is blown in a city the people usually tremble. If calamity befalls a city one attributes the event to the God of providence. Amos insists that before Jehovah moves in history he will reveal his secret unto his servants the prophets. He has revealed to Amos his purpose to punish Israel. "The Divine lion has roared; who will not fear? The Lord Jehovah hath spoken: who can but prophesy?"

Although Amos describes no inaugural vision, we may be sure that he heard in his soul the call to testify against Israel's sins. He left his flocks and herds under the urge of this inward call to speak Jehovah's message.

Amos announces in ironcial address to the dwellers in heathen palaces to come to Samaria if they would learn how to oppress people. Israel's palaces are filled with the fruits of violence and robbery. Punishment is inevitably coming. The destruction in Israel will be almost complete. Just as the shepherd rescues out of the mouth of the lion two shinbones or a bit of an ear, so shall the children of Israel be rescued that sit in Samaria in the corner of a couch and on the silken cushions

of a bed. The palaces of luxurious sinners shall be plundered. The sanctuaries of Israel shall be destroyed along with their houses of ivory.

Amos likens the proud and cruel women of Samaria to the cows of Bashan. These drunken women shall be carried into captivity, like so many cattle with hooks in their noses.

Amos employs sarcasm and irony after the fashion of Elijah. He invites the people to come to the sanctuaries of Israel at Bethel and Gilgal to multiply their transgressions. They take pride in bringing daily sacrifices and in tithing every three days instead of on every third year. When they make offerings they are very careful to publish them as loudly as possible. The shepherd-prophet from the wilderness does not mince words in attacking the ritual of the day.

The prophet next turns to show that Jehovah has sought to bring Israel back to himself by visiting them with chastisement after chastisement. He had tried famine, but the people refused to return unto God. He had withholden rain, and yet they would not return. Blasting and mildew had ruined their crops and their gardens and vineyards, fig trees and olive trees had been devoured by the locusts; but the people refused to return. The terrible pestilence had been sent among them and their young men had fallen in battle, and yet they refused to return. Cities had been overthrown, as when God overthrew Sodom and Gomorrah; yet the people refused to return.

Since all previous chastisements have failed, Jehovah announces something yet more terrible for the future, without indicating what it will be. He challenges Israel to get ready for the battle. Jehovah is not yet at the end of his resources.

In the opening words of Chapter 5 the prophet takes up a lamentation over the house of Israel. The city that goes forth with a thousand shall have only a hundred left. The virgin of Israel lies forsaken upon her land.

One would be surprised not to find in the earnest prophet of Tekoa any appeal to Israel to repent and seek the favor of Jehovah. In 5:4 he represents Jehovah as pleading with Israel, "Seek ye me, and ye shall live". He warns Israel not to de-

pend upon the sanctuaries of Bethel, Gilgal and Beersheeba. These places of worship shall be destroyed. Amos earnestly pleads with Israel to seek Jehovah that they may live. Apart from repentance and an earnest seeking after Jehovah, he sees no hope for Israel; but as he looks about him he beholds men turning justice to wormwood, and casting down righteousness to the ground. The prophet points to Jehovah's power in nature as evidence that he can accomplish his will among men.

In 5:10-13 Amos renews his attack upon Israel's sins, accusing them of trampling upon the poor, afflicting the just and taking bribes. He tells them that they shall not long enjoy their houses of hewn stone and their pleasant vineyards. If the prophet were considering his own comfort and safety, he would keep silent in such an evil time.

Once more, in verses 14 and 15, Amos exhorts Israel to seek good, and not evil. Jehovah cannot dwell with evildoers. Amos has no patience with men whose moral reactions are weak. "Hate the evil, and love the good," he cries. If Israel will establish justice, there is still hope that the God of hosts will be gracious unto the remnant of the nation.

Some critics have thought that from the beginning of his ministry Amos had no hope of turning Israel away from her sins. It seems more reasonable to think that he hoped for some measure of success in his ministry. His earnest appeals to Israel would indicate that he hoped that many would heed his words.

In seasons of distress and defeat the people of Israel would remind themselves of a coming Day of Jehovah in which he would overthrow their foes and give them prosperity and peace. It must have shocked the Israelites when Amos proclaimed a woe unto those who desired the Day of Jehovah. The prophet warned them that the Day of Jehovah would be for them darkness, and not light. A man fleeing from a lion would have small comfort in suddenly meeting a fierce bear; and a man seeking refuge in the house would not be better off if a serpent should bite him. For those living in sin the Day of Jehovah will be very dark, with no brightness in it.

At this point the people perhaps thought of their feasts and solemn assemblies. They would remind themselves of the multitude of their offerings on the altar of Jehovah. Surely their God must be pleased with the magnificent ritual of the sanctuaries. Amos shocks them by affirming that Jehovah despises their feasts and refuses to take any pleasure in their worshiping assemblies. Their songs are mere noise in the ears of Jehovah. He refuses to accept worship from those who practise oppression. 5:24 is a key verse in the roll of Amos: "But let justice roll down as waters and righteousness as an ever-flowing stream". Jehovah demands social justice between man and man and righteous living in all relations of life. During the wilderness sojourn Israel brought few sacrifices and offerings. They gave themselves up to worship of idols time and again. Jehovah is resolved to cast the people into captivity in the far east beyond Damascus.

One of the sins of Israel was its self-confidence and its sense of security. It was difficult for the prophet of God to arouse Isreal to a sense of its danger. The people of Israel believed that Jehovah as their national God was under obligation to protect them to the full limit of his power. Hence they gave themselves up to robbery and carousing, without any thought of the consequences. Stretching themselves upon their divans and reposing upon ivory couches, they feasted on the choicest viands to the accompaniment of songs and instrumental music. They drank deeply; not content with glasses of ordinary size they tossed off bowls of wine. They had no concern for the distress of the common people. Amos announces that the revelers will go into exile at the head of the captive band.

Jehovah God took an oath by himself, saying, "I abhor the pride of Jacob, and his palaces I hate; therefore I will deliver up the city and everything in it."

There is dispute as to the genuineness of Amos 6:9-10, which pictures death by pestilence, when the man who is searching for dead bodies in the house will demand silence in the presence of such terrible calamity.

The great houses in Israel will be smitten into ruins, and the small houses into fragments, because the people turn justice

into poison and the fruit of righteousness into wormwood. It will not avail for the people to claim that they have strength with which to resist their enemies. A nation is about to invade Israel that will crush them from Hamath on the north to the Dead Sea in the south.

Chapters 7-9 consist of visions of destruction, together with an important clash between the priest of Bethel and the prophet from Tekoa. Amos describes a vision in which he saw locusts forming and devouring the grass of the earth. The prophet cried to God on behalf of Jacob, and the Lord relented and turned aside the judgment.

In a second vision the prophet saw fire devouring the great deep and about to devour the land of Israel. Again he cried to God for mercy upon Jacob, and the Lord again relented, saying, "This shall not come to pass".

In a third vision Amos saw Jehovah standing upon a wall with a plumbline in his hand; and Jehovah said, "Behold I am setting a plumbline in the midst of my people Israel. I will not again pass them by. And the high places of Isaac shall be laid waste; and the sanctuaries of Israel shall be ruined; and I will rise against the house of Jeroboam with the sword".

The mention of the name of the king gave Amaziah, the priest of Bethel, an opportunity to interrupt the preaching of Amos. He sent a messenger to Jeroboam saying, "Amos has conspired against you in the midst of the house of Israel. The land cannot endure all his words." He did not quote Amos accurately, but sought to make it appear to King Jeroboam that Amos was stirring up some one to slay the king with the sword. Turning to Amos the priest said, "O seer, flee to the land of Judah and there eat bread, and there prophesy. But at Bethel thou shalt no more prophesy; for it is a royal sanctuary and a house of the kingdom." Amaziah would persuade Amos that he was entirely out of place in a cultivated center like Bethel. His proper place was back among his own people in Judah.

Amos refused to be intimidated. "I am no prophet, nor a member of any prophetic guild; but I am a shepherd and a dresser of sycomores. And Jehovah took me from following the flocks and said to me, Go, prophesy to my people Israel."

He boldly announces to Amaziah that his own family shall suffer all the horrors of invasion and captivity. The priest himself shall die in a foreign land, and Israel shall surely be carried into exile away from its land.

It would seem that Amaziah failed to frighten Amos and drive him from the northern kingdom. The eighth chapter contains additional attacks upon the sins of Israel.

The vision of a basket of summer fruit was a symbol that Israel was dead ripe for punishment. The prophet plays upon the similar sound of two Hebrew words to announce that the end is about to come upon the people of Israel. Soon the songs of the temple shall be turned into wailings and there shall be dead bodies everywhere. As the corpses are gathered for burial men will work in perfect silence.

A fresh arraignment of Israel for dishonesty and cruelty is found in 8:4-6. The poor man gets scant measure and has to pay too much by reason of false balances. Men are sold into slavery for debt amounting to the price of a pair of sandals. For sins like these the Lord Jehovah shall bring punishment upon the land. There shall be mourning and lamentation on every hand.

Inasmuch as Israel refuses to hear Jehovah's message there shall be a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. Men will seek for some word from Jehovah through his prophets and shall not find it. In that day of Judgment the fair virgins and the young men shall faint for thirst. They shall obtain no help from the religion practised at Bethel and Dan and Beer-sheba.

In the closing chapter of the prophecy of Amos he pictures the Lord standing beside the altar before which Israel worshiped. Jehovah refuses to accept the kind of worship offered at Israel's sanctuaries. He will break the capitals in pieces and hurl them on the head of the worshipers. None shall escape in the day of Jehovah's wrath. "Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the thickets of Carmel, I will search and take them out thence; and though they be hid on the bottom of the

sea, thence will I command the serpent, and it shall bite them. Even though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: they shall receive from me nothing but calamity."

Many recent critics think that the prophecy of Amos closes with the first half of the eighth verse of Chapter 9. The prophet reminds Israel that other nations have been in his providential plan. If he brought up Israel out of the land of Egypt, he also brought the Philistines from Caphtor and the Syrians from Kir. He would have the Israelites to remember that they are in a class with the Ethiopians. The God of Amos presides over the destinies of all the nations. As a God of righteousness he must punish the sinful kingdom of Israel. He threatens to destroy it from off the face of the earth.

The threats and warnings of Amaziah have in no manner intimidated the faithful prophet from Tekoa.

Whether, or not, the encouraging words concerning the preservation of a faithful remnant in Israel were spoken to audiences in northern Israel, it seems to the present writer that they are genuine words from Amos. When he returned to Judan and wrote out his prophecies these words of promise and hope formed a fitting conclusion to his bitter denunciation of Israel's sins. Jehovah would not utterly destroy the house of Jacob. Israel was to be sifted violently among the nations but not the least kernel would fall upon the earth. The faithful would be preserved, while the sinners among the people would die by the sword.

The closing paragraph in which the fallen tabernacle of David is described as being rebuilt, is denied to Amos by most recent critics. It is thought to be an addition by some later prophet. Perhaps the strongest argument in favor of such a conclusion is the absence of any hint of repentance on the part of Israel. The question will probably never be decided to the satisfaction of all who study the prophecies of Amos. The picture of future restoration might well have been granted to the prophet after the conclusion of his faithful ministry of testimony against Israel.

Facing Pastoral Problems.

Some Studies In Pastoral Diplomacy.

G. S. Dobbins.

There are few chapters in the political history of nations more important or interesting than the history of diplomacy. Diplomacy, in its broad sense, is as old as international relations. From ancient times nations have chosen representatives to deal with the representatives of other nations in the adjustment of differences in the safeguarding of national interests, in the effort to secure and maintain special advantages. At first such representatives were embassies or agents chosen for a particular task and dispatched to carry out a specific mission. Success depended largely on the ability of the ambassador or minister to dissimulate, to devise intrigues, to use trickery and deceit, and his personal qualificatons were smooth and engaging manners, cunning, and astuteness. Thus the word "diplomacy" came into bad repute, and the word "diplomat" came to be synonomous with "respectable hypocrite," "liar", "double-dealer."

In recent years there has been a revolt from this conception on the part of the great nations, and, while the old idea is still sadly prevalent, we are coming to recognize in diplomacy an agency for establishing and maintaining mutually profitable and helpful relations between nations and groups. The modern diplomat or minister is a thoroughly trained servant of his government charged with specific duties and entrusted with definite powers and is indispensable in the intercourse of nations, and in the amicable relations of large social groups.

Diplomacy is therefore not to be thought of as duplicity, deceit, "wire-pulling," intrigue; and the qualifications of the diplomatist are not essentially smoothness of address, a talent for ward politics, personal qualities of shrewdness, and the ability to conceal thought by means of well-chosen language.

It is evident that the pastor must be a diplomatist. He is constantly called upon to adjust strained relations between individuals and groups in his congregation, to prevent hostilities among warring elements of his constituency, if at all possible, and, when war does break out, to serve as minister plenipotentiary in securing a treaty of peace. He may do his work blunderingly and poorly, he may try to shirk the responsibility, he may degenerate into an ecclesiastical politician; but the responsibility will be upon him nevertheless, and he cannot escape the consequences.

Case Studies in Pastoral Problems

Every pastor retains vividly in his memory some trying experience through which he passed as the result of a perplexing and difficult problem which arose in his church. From a group of representative pastors the writer has obtained the statement of some situations which demanded the utmost consecration and intelligence in working out a solution. These cases will furnish a profitable study in "Pastoral Diplomacy," and will indicate the perplexity and variety of problems constantly confronting the average pastor. In this article the cases will be briefly described and the question raised as to how the situation should have been handled. A few guiding principles will then be stated, and in the next number of the *Review and Expositor* the actual solutions worked out by the pastor and his church will be presented with comments as to the wisdom or lack of wisdom in the procedure taken.

Case One: The "Church Boss"

In nearly every church there is some man, often a deacon, who aspires to the position of "church boss." In this particular instance it was Judge Blank, an influential and wealthy lawyer, of domineering disposition, teacher of the Men's Bible Class, chairman of the finance committee, president of the Board of Deacons and for many years chairman of the pulpit committee when a new pastor was to be called. He was especially fond

of his prerogative in virtually selecting the new preacher, and saw to it that he was given this opportunity frequently. About every two years he grew restless and began to maneuver to get rid of the pastor so as to call someone else. In this instance the new pastor, ignorant of the past history of the church, had accepted the call, and proposed an aggressive program which included the employment of an educational director, the remodeling of the church building, the grading and standardizing of the Sunday School, etc. To his amazement he found himself opposed, bullied, and insulted by the dignified, pompous judge, who in the deacons' meeting always carried the vote his way, and who demanded that no action be presented to the church until it had first been approved by the deacons. The pastor stood it for a year, and then faced squarely the fact that he must either join the long procession of "resigners" or risk his future in a fight to the finish with this modern Diotrephes. What would you have done?

Case Two: The Sunday School vs. the Church

A former student sends me this problem: Upon reaching his field, which had given every promise of a happy and successful pastorate, he found two separate and distinct organizations—the church and the Sunday School. The Sunday School superintendent was an able, aggressive man who had received his training and impulses largely from contacts with the International Sunday School Association (now the International Council of Religious Education) and its representatives, and had practically no interest in nor sympathy for the denominational program. He was not disloyal nor antagonistic, but took it for granted that the Sunday School was a separate, independent institution which he had been selected to run. He immediately and frankly made it clear to the pastor that he did not want or need his help, and that any interference on the pastor's part would be a grave mistake. The heart-breaking thing about it was that the great majority of those who came to Sunday School left in a body at the close of the teaching period, particularly the children and the young people, while a small group of duti-

ful adults constituted the preaching congregation. He was told that it had always been so, and for him not to feel badly about it. What was he to do?

Case Three: The Pastor Meeting Opposition

The pastor came to a church of large membership, made up of rich and poor, which was encumbered with a heavy building debt. The burdensome interest charges, and the lack of progress in redeeming the principal, had discouraged and hindered the church in all its work. The pastor began to agitate the matter of debt-paying and found a ready response on the part of some of the best people. A committee was appointed to canvass the membership and progress was being made, when the pastor discovered that an unscrupulous, ambitious member was zealously at work to defeat the whole movement. Publicly and privately he announced his opposition, and predicted failure. A day had been agreed upon for completing the campaign, and the plans for the day had been advertised considerably in advance In the meantime this brother and his clique exerted every effort to forestall success and create doubt. The opposition leader called the pastor over telephone and advised him to give up the project, warning him that defeat was inevitable. How would you have dealt with the situation?

Case Four: A Dispute between Church Officers

A building movement had been put on in a small but wealthy Delta town. Plans were adopted, money was pledged, and pastor and people were happy over the prospects. The secretary-treasurer of the church was a young man of wealth and piety. The chairman of the building committee was a prominent physician, who was also a city official and a member of the board of property appraisers. A dispute arose between him and the young business man over the latter's tax assessment, which led to hot words and an actual physical encounter. Both men were humiliated; each thought himself in the right. The treasurer came to the pastor and offered his resignation, refusing to listen to any of the pastor's pleadings to reconsider or be reconciled

to his brother. The physician refused to attend any meetings so long as the other man was connected with them, and sedulously avoided the pastor. The loss of either of the men meant disaster. They were both wilful, obstinate, and apparently irreconcilable. Feeling ran high among friends and relatives on both sides, and division of the church into warring camps was threatened. What would you have done?

Case Five: A Building Site Difficulty

In a growing Tennessee town the church was worshiping in a one-room frame building built before the Civil War. Everybody wanted a new church house, and all agreed that they were able to build it. Other denominations had erected modern structures, but the Baptists were "still under the hill in the old hull." Several attempts had been made to put on a building movement, but had been defeated because of inability to agree on a suitable location. Many of the older members were so attached to the old site that they refused to have anything to do with the enterprise unless assured that the new building would be erected on it. The pastor and his most progressive people were convinced that the location was wrong and could not agree to the building erected thereon. It looked like a hopeless situation. How would you have attacked it?

Case Six: The "Ladies' Aid" Opposes the Pastor

In the erection of a suburban city church building the women had resorted to all manner of means in raising money. The "Ladies' Aid" came to be looked upon primarily as a money-raising agency, and practically lost its missionary and educational character. The spirituality of the church was at low ebb when the new pastor came. The leader of the women was not a spiritually-minded woman, but possessed unusual executive ability, and was of the domineering type. The pastor soon discovered that she did not agree with him as to the policy of the society, and that she would brook no interference with her plans. All his plans for scriptural finance broke on the rocks of her opposition, and the opposition and indifference of the

women. His efforts at progress in this direction soon brought about an open breach between him and the women, and criticism and complaints began to reach his ears concerning practically everything he did and said. What course would you have taken?

Case Seven: Dancing Church Members

When the pastor began his ministry in a wealthy and worldly Virginia town he discovered that there were Sunday School teachers and members of the choir who engaged in dancing. The contagion had spread to the young people, nearly all of whom were involved in this and other forms of worldly amusements. He soon discovered that one young man, a church member and a man of fine talents, was the accepted leader of the young people in their frivolities. There was very little sentiment in the church or community against participation in these questionable affairs. Of course the Young People's work was dead and the evangelistic spirit of the church at low ebb. To take a stand against the evils which he saw clearly were wrecking the church would mean the alienation of practically all the young people, and the loss of support of the majority of the church, unless sentiment somehow could be changed. How would you have handled the situation?

Case Eight: A Difficult Choir Situation

The pastor of a large, influential Georgia church inherited a difficult choir situation. The organist was not a Christian; he was, in fact, a blatant skeptic who took advantage of his position to exploit his skepticism. It had come to be the practice, unobserved of course for the most part by the congregation, for the choir to retire from the choir loft into a back room during the preaching service, where they smoked and chatted until time to sing the last hymn. To the earnest, evangelistic pastor the situation was unbearable, and yet the choir consisted of some of the most influential members of the church, whose families would be mortally offended if the matter were made a public issue. What course would you have pursued?

Case Nine: A Problem in Orthodoxy

A zealous, orthodox pastor tells how he built a Presbyterian church: A certain wealthy and influential deacon of the Baptist church had a Presbyterian wife. He was a good man, but easy-going. His wife was an educated, strong-willed, dyed-in-the-wool Presbyterian, who never lost an opportunity to weaken her husband in his Baptist faith. There came a time when the deacon suffered a serious illness. During his convalescence the Methodist church held an "all-day meeting," and the deacon's wife secured her husband's attendance. At the close of a touching sermon the table was spread for the Lord's Supper, and "all the Lord's children" were invited to partake. This was the moment for which the Presbyterian wife had been waiting, and taking advantage of her husband's weakness, she prevailed on him to remain and "commune" with her. Of course the news spread quickly, and the Board of Deacons was called together to consider the case. Heated debate followed, which likewise soon became public property. It was at last agreed that the brother should be required to make public apology for his heresy, or be excluded. On the day of the church conference the house was packed with eager onlookers. The case of Deacon B..... was called. He arose and said: "Yes, I communed with the Methodists, and I propose to keep it up." In spite of the pastor's efforts at postponement, the deacon was excluded. On the following Sunday he was received into the Presbyterian church, was soon made an elder, and headed the movement which resulted in the building of a commodious Presbyterian church. How would you have handled the situation?

Case Ten: An Ugly Church Scandal

The pastor of a western town was confronted with rumors of a distressing scandal which affected his organist and his Sunday School superintendent. It was currently whispered that the organist was soon to become a mother, and that the superintendent was responsible for her condition. Circumstances pointed toward the truth of the rumor. Both parties involved were widely connected, and a church-wrecking scandal seemed

imminent. The organist disappeared, and when at length the superintendent became aware of the reports he was crushed and dumb (the young woman being his fiancee). How would you have proceeded?

Case Eleven: Indifferent and Unenlisted Church Members

A conservative, thoughtful pastor in a western town succeeded a brother who had received a great many people into the church through tent-meetings held at various points around the town. Many of these people never attended the church, and gave evidences that they were not regenerated. A round of pastoral visiting in their homes confirmed the pastor's belief that many had been induced to join the church through emotionalism rather than conviction of sin and repentance; and that others, if saved, were merest babes in Christ. For the most part they gave the church no trouble, their relationships apparently having ended at baptism. He discovered that many viewed with absolute indifference any possible action on the part of the church in their exclusion. Yet their retention on the rolls of the church greatly weakened and discredited it. How would you have dealt with the situation?

Case Twelve: Conservatism vs. Progress

The pastor of an old, conservative, cultured church sought to put on a modern Sunday School program. The superintendent was an alumnus of a great conservative university, and he and his workers had grown up under the old regime. They looked askance at anything new. The pastor called in the State Sunday School Secretary, who worked out the plan of organization, presented it enthusiastically, and sought immediate results. Indulgent indifference gave way to impatient opposition as the superintendent and his brethren came to feel that they were being forced into innovations of which they did not approve. Yet a considerable group of progressives stood for the secretary's plans, and urged the pastor to proceed with his plan of grading and reorganization in spite of objections. The door swung open on a splendid chance for a church split. How would you have avoided it and yet achieved the results desired?

Requisites to Successful Pastoral Diplomacy

The pastor's personality, attitude, point of view, consecrated common sense, selfless and sacrificial spirit are of far more importance in dealing with difficult situations than any mere rules of procedure. What are some of the inescapable demands made upon the minister in dealing with these difficult problems? We suggest the following as a minimum:

1. *Ability to look ahead, think ahead, plan ahead.* After all, this is the highest test of intelligence. Some men seem not to be able to see farther than their noses. They wait until the crisis is upon them, in blissful ignorance of the impending disaster, and are then overwhelmed. After it is too late they wring their hands and cry aloud in helpless distress, and try to excuse themselves by saying, "Oh, if I had only known!" How much of the difficulty in our typical problems might have been avoided by intelligent foresight?

2. *A calm, impersonal, objective attitude.* More than perhaps any other public servant, the average pastor is over-sensitive, easily wounded, "thin-skinned," prone to take too deeply to heart as a personal hurt the estrangements, criticisms, objections, misbehavior, narrowness, stinginess, retaliations, gossip, misrepresentations, which are common currency in almost every congregation under the sun. The politician recognizes that criticism and opposition are "a part of the game," and in varying measure this is accepted as the price of public place by business men, professional men, educators, publicists, etc. Instead of going to pieces and making himself ridiculous in the face of difficulty, the minister ought calmly to stand off far enough to see the wohle thing in its right perspective, and ask and answer four questions: "Exactly what is it all about?" "Why has it come about?" "How has it come about?" "What are we going to do about it?"

3. *Complete transparency, tactful frankness, utter honesty.* "Oh, what a tangled web we weave when first we practice to deceive." The temptation to shade the truth, to believe one

way and act another, to talk to one side one way and to the other another, to try to "carry water on both shoulders," to confuse diplomacy with plain hypocrisy and deceive one-self into believing that the latter is the former, is an ever present temptation. Deceit, like murder, will out; and the greatest lesson the pastor will ever learn in dealing with difficult situations is that of so dealing in the open that there is nothing to hide, nothing to conceal, nothing to deny.

4. *Courage that knows how to yield.* The right sort of diplomacy takes the highest order of courage. Where principle is at stake, where the good name of Christ and his church are in the balance, to stand unswervingly by the truth and by conviction is the highest wisdom and the truest diplomacy. Paul says we are "ambassadors of Christ." We are *His* representatives, not the go-betweens of human factions, and our first business is to represent Him fairly, unhesitatingly, consistently, boldly, fearlessly. But mark the difference between *courage* and *stubbornness.* In many cases there will be no vital principle at stake, but rather the adjustment of differences due to misunderstandings; and in this case it is the part of wisdom and moral courage to yield, to give up, to renounce. Herein lies true humility—not to look upon one-self as a "worm of the dust," but to be so obedient and sensitive to the will of God as to surrender any rights and privileges necessary that His will may be accomplished.

5. *Patience that knows how to draw the line.* Patience is the indispensable virtue in successful diplomacy. It is the ability to wait, whatever the cost in personal suffering. The word originally means "to suffer," and is close akin to the word "passion." More failure in the pastorate may be attributed to impatience than to almost any other weakness in the minister. We want too quick results. Impatience is the mark of childishness. Yet patience may cease to be a virtue. There comes a time to move on, to strike, to undertake, to leave off deliberating and go ahead. Diplomacy has become a high, fine art when it is able to determine where waiting should leave off and action begin.

6. *Love that never faileth.* The pastor will fail, his plans will fail, his diplomacy will fail, his health will fail—there will be an element of incompleteness and failure in everything the wisest pastor undertakes until God calls him home. Just one thing ultimately will not fail in dealings with men—simple, unfeigned, unashamed LOVE. This was the burden of the last great prayer of Jesus; it was his supreme concern when all other matters were swept aside and he was in the shadow of the cross on which he was to pay the penalty for our sins—"This is my commandment, that ye love one another, as I have loved you." It is easy to love the lovable, but the most Christlike thing the pastor is called on to do is to love those who are unlovely, who revile him, who antagonize and misunderstand and misrepresent him. What is love? "Christian love means to feel toward another as you think God feels toward him."

Guiding Principles that Emerge.

Obviously, no hard and fast rules can be laid down for dealing in detail with these problems. It is possible, however, to set forth certain guiding principles which should be of practical value in determining the pastor's procedure in these and similar situations. Let us look at some of these principles:

1. Let action rest on conviction, not mere consent. There are three or four ways of securing congregational decision and action:

(1) Decide on what you want done, and "put it over" by sheer arbitrary force.

(2) Decide what you want, and "sell" it to the congregation by persuasion.

(3) Decide what you want, and get the aid and support of an inner circle who will "put it over."

(4) Train your people to be independent Christian thinkers, put the facts and alternatives fairly before them, and trust them, as they are led by the Holy Spirit, to do what is right, under such helpful guidance as you can supply in discovering what is right and best.

2. Depend more on honest, intelligent prayer than upon human wisdom and shrewd practice. Prayer is not a substitute for the exercise of one's own faculties, nor a cheap and easy way of getting rid of problems. Some men's praying is like the child who carelessly tangles his kite-string beyond all untangling, and then petulantly carries it to his mother and expects her to do instantly what would take him the remainder of the day. Two women were talking. Said one, "If I even lose my thimble I pray for God to show me where it is." The other replied, "When I lose my thimble I pray that God will help me to be more careful and then go look for it." Which had the better philosophy of prayer? Yet it remains that when we come to the end of our puny resources we have just reached the beginning of God's. "If ye shall ask anything in my name," Jesus promises, "I will do it, that the Father may be glorified in the Son." What strength and comfort and help in that great promise! Claim it boldly, meet its conditions, and most of your real problems will be solved.

3. Base decisions, policies, courses of action on FACTS, not guesses, rumors, gossip, sentiment, wishes. The most important question in facing any problem is, "What are the facts?" Until this question is answered no other can be with intelligence and certainty. As a rule, we find what we are looking for, we believe what we want to believe, we pass over what does not fit in with our preconceived notions. Note how much of difficulty could be avoided in the cases studied if the unbiased, verifiable FACTS were at once uncovered. Don't practice the art of deceiving yourself by refusing to look at unpleasant facts. Glenn Frank declares that the scientific mind may be characterized by this simple formula: Find, filter, face, fix, follow FACTS.

4. Keep uppermost always the eternal value of the individual. Plans, policies, building enterprises, budgets, efficiency, success all fade into insignificance when compared with the destiny and worth of an immortal sole. Remember Kant's ethical imperative: "So act as to treat humanity, whether in thine own person or that of another, never as a means merely, but

always as an end.'' Someone has said, ''Personality is the ultimate discourse of the universe.'' The transformation, conservation, nurture, development, growth of personality is the supreme end of all Christian endeaveor, and whatever fails of this is ultimately a failure in God's sight, whatever show of success it may have among men.

5. Cultivate the spirit of incurable optimism. This does not mean shutting one's eyes to the ugly facts of sin and suffering; but it does mean a faith in God and men that looks beyond the discouraging present to a brighter future, no matter what the circumstances. Jesus is our example of incurable, sublime optimism. Knowing our humanity as he alone can, he yet said: ''Be ye perfect, even as your Heavenly Father is perfect.'' In the shadow of the cross he said to his distressed disciples: ''Let not your hearts be troubled; ye believe in God, believe also in me.'' In the face of Gethsemane and Calvary he declared, ''Be of good cheer; I have overcome the world.'' A pessimist, some one has said, sees a difficulty in every opportunity; an optimist sees an opportunity in every difficulty. Just around the corner God has for each of us a glad surprise; and one day we shall turn the last corner and meet the greatest and most joyous surprise of all—the gates of heaven, and the Master's welcome! Thank God, then, for problems and difficulties, for through them we develop our powers and come into possession of the resources of divine power. Is not this, after all, life's supreme end?

Life Factors and Tendencies.

A New Policy.

Readers will observe changes in the plan of the Review and Expositor with this issue. The departmental sections are to be permanent in our plans. It is not intended to give fixed numbers of pages to the various divisions. Space assigned will vary.

The Managing Editor has all along been jealous over the expository feature of our magazine; and is gratified at the working out of a plan whereby this feature is assured for every issue. For this number the Editor-in-chief, the Nester of our Faculty, is responsible for this section. For October Dr. A. T. Robertson undertakes it. One man will be responsible for this each quarter. It is not meant that the editor will himself write all the expositions. He will avail himself of help from others. Contributions are invited and any sent to the Managing Editor will be referred to the Editor for the quarter.

For the benefit of pastors, Dr. Gaines S. Dobbins will conduct a department intended to be immediately practical, helpful for all those who are working to lead churches as forces in the life and work of Christianity in our thrilling world.

Through all the history of the Review and Expositor editorials have been avoided. At length it has been agreed that a section shall be undertaken in which the Editor will make brief comment on some of the more significant features of the world's living factors and features.

For all the changes and for all features of our work suggestion and criticism—constructive and even censorious if anyone is so moved—will be welcomed. We desire to make our Quarterly somewhat more personal and definitely more serviceable.

Northern and Southern Baptists.

The meeting of the Southern and Northern Baptist Conventions in Washington in May was a notable fact in American religious life. Leaders from each Convention attended the sessions of the other. The timing of the meetings provided for an interviewing day which was made historical by its programs. It began at 7:30 in the morning with the dedication of the Memorial church building which is a joint achievement of American Baptists to commemorate the Baptist achievement of religious liberty beginning with the contention and career of Roger Williams. The enthusiasm of the Baptist spirit expressed itself in crowds which at that early hour overran all available space in the great building. The program was worthy. It took cognizance of God's use of the Baptists for this gift of freedom to America and to the world, and of the heroism of those who suffered in winning this right. Even more it laid stress on the implications and responsibilities imposed upon Baptists by their history in this country.

The morning crowds in the immense auditorium were stirred profoundly by the eloquent, comprehensive and serious presentation of Baptist principles and obligations by Dr. J. Clyde Turner of Greensboro, North Carolina, and Dr. John McNeill, President of the Baptist World Alliance, and Dean of the Divinity school of MacMaster University. At night even the auditorium could not provide room for the thousands who would join in the fellowship and hear Dr. Clarence Barbour, of Brown University, and Dr. George W. Truett, of Dallas. The fellowship meetings of men and of women in the afternoon were crowded and joy in "our common heritage" was matched by the challenge of "our common tasks."

It has been eighty-eight years since the Southerners had called and constituted their own separate Convention. While giving it a sectional name they had not limited its membership to any section. When the General Convention of Baptists, "the Triennial Convention", was disrupted by the action of the South-

erners, Northern Baptists did not undertake to perpetuate it. Rather they continued their denominational life, fellowship and co-operative work in the Gospel through societies for various forms of work. For all these they claimed comprehensiveness by attaching the description "American" to each. Only in 1908 did they unite all their forms of activity in one organic body and expressly accept geographical limitation as "The Northern Baptist Convention." Even then their specific boards of administration continued to be agencies of the "American" societies.

Sectionalism and sectarianism have very generally disappeared among Baptists in the United States. There have never been any deep differences in doctrine of polity. Ministers and members have always passed freely from one group to the other. There is now no extensive thought of "reunion" of the two groups. Practical considerations are all against any such union. Our Baptist church polity places us in a position fundamentally different from that of Methodists and Presbyterians in this matter. It is only natural that the secular press and much popular thought insisted on putting emphasis on the question whether the meeting of the two Conventions in the same city, and the holding of joint programs of fellowship might not be preparing the way for uniting both into one body. While that purpose or purport was denied, the idea could not be eliminated from the public mind.

It seemed to this writer that presiding officers and some speakers made quite too much of the fact of separation and difference in the past. Even jests about danger of conflict and excessive emphasis on gestures of friendship tended to make impression of a distance between the two sections of which individually we were not conscious.

The unofficial invitation of pastor C. Oscar Johnson for both Conventions to meet in St. Louis three or four years hence with joint sessions of fellowship should be made official and should by all means be accepted. Only good can come of such deepening of acquaintance and understanding.

Militarism and Peace.

At the season when the United States, at the cost of tens of millions of dollars, has for years been assembling tens of thousands of her citizens in training camps for a season of military instruction and practice, is it wildly visionary to suggest how much more sane, human and effective it would be to spend a fraction of the sums now devoted to preparation for fighting people of other countries in annual schools of international understanding? In these schools people could be taught human geography, history and racial characteristics. Representatives of various peoples could share in the training and instruction. The story of our relations to other nations and peoples could be traced. Even with reference to England most of us have been taught chiefly of the conflicts, misunderstanding, and rivalries.

The few institutes of international relations may serve as suggestions. Instead of these being privately financed and conducted; and being for scholastics, let the Government, in collaboration with other governments conduct hundreds of popular institutes of international understanding and good will. With proper equipment and a personnel to include representatives of various nations, knowledge of the peoples of the world could be made the basis of an international good will that would begin at once to overcome fear and to destroy the antagonism consciousness. Is it only a wild dream, a summertime fancy that America should substitute for her training in war consciousness the development of a psychology of understanding and good will? It would cost only a fraction of the present outlay on military training for our citizens and would be of far greater educational value to all who took part in it and of far greater worth in providing national security. The whole business of citizen military training was originated in the fight psychology engendered by the war. Limiting this this year in the interests of economy gives opportunity for some sober thinking. If we didn't have it already organized and in operation few would now favor this use of our national funds, because it is not only unnecessary, it is positively perversive of right ideals.

Prohibition and Moral Idealism.

Whatever one may think about prohibition seriously thinking patriots and Christians cannot but be distressed and alarmed over the method and motives now so vigorously promoting its repeal. The measure of success already achieved toward repeal further emphasizes the low state of moral consciousness and conviction prevailing in our country. It is assumed that two lines of appeal will silence, if not convince and win, those who have until now constituted an unconquerable support and defense of the Prohibition Amendment. The first line is political. Mr. Roosevelt has a plan for rehabilitation of our economic structure. He is the only leader to-day with the vision, the daring, the willingness to experiment. We must follow and support him as the only way offered out of the gloom and bewilderment of economic failure and distress. He may not know what he is doing but no one else offers any hope. His "new deal" includes the abolition of prohibition, the restoration of liquor traffic. We cannot oppose him at any point. Follow the president at all cost even to forgetting morals and religion. We must get back to prosperity. So let us raise no questions.

The second line of appeal is equally material and sordid, and is presented with more frank unreserve. We must have the revenue. The rehabilitaton plans will be carried out only at enormous expense. The cost has been planned to include the income from licensing hard liquor, all kinds of liquor and free development of liquor traffic. We are frankly told that we must look to this or be prepared to pay unheard of taxes of other kinds. The threat is supposed to be effective.

Now all this proceeds on the assumption that America's moral idealism has dropped so low as to be ineffective; that we are ready to sell our soul for substance; that we will forget the misery, oppression, shame, debauchery and cruelty of the liquor traffic for the sake of avoiding taxation. America is in a moral crisis far more significant than her economic crisis. What shall it profit if the "new deal" shall win us material prosperity and destroy our soul? or reveal that we have already lost our soul?

Book Reviews

I. PSYCHOLOGICAL AND EDUCATIONAL.

The Possible Self. By Frank S. Hickman. The Abingdon Press, New York. 1933. 128 pages. Price $1.25.

The conflict between the behavioristic and the purposive psychology continues unabated, but in this brief volume Hickman has pretty clearly demolished mechanistic determinism and established the case for purposive personalism.

The author begins with the thesis that the fundamental function of religious education is the adaptation of the individual to his environment. This adaptation, he points out, takes place on four levels—the utilitarian, the social, the intellectual, and the spiritual. This adaptation may be passive and negative, or active and positive. The mechanist puts all the emphasis on passive adaptation ("accommodation") while refusing to take into account the far more significant factor of positive guidance and individual choice.

The key to the whole problem Professor Hickman finds in "the functioning self." He makes "self" and "soul" practically identical, and speaks of the soul as "the psychic organ." He grants freely the part which biology plays in the constitution of the self, but shows that biology alone can never account for personality. He concludes that "No child is spiritually hopeless, and none is spiritually guaranteed, whatever his heredity may be. Every child is a peculiar bundle of possibilities, but his ultimate character, his possible self, awaits the use to which his education puts these possibilities."

The most confirmed mechanist, Professor Hickman points out, would scarcely dare to deny teleology (goal-seeking) in human life. What the behaviorist does insist on is that the processes of life are so planned and arranged as to insure the

organism eventually arriving at some goal designed or willed by its creator. "Purpose it may manifest in the process, but not its own purpose; whatever of purpose it reveals is that which abides in the mind of the creator who ordains and prompts the action through which the organism must go. So far as the latter is concerned, its part in the action is quite mechanical." Thus the mechanistic psychologist out-Calvins Calvin in his doctrine of pre-destination. Over against this Professor Hickman sets the idea of purpose which resides within the organism *per-se*. That is to say, "man does not work toward a predetermined and fixed goal, but is constantly facing alternatives and choosing between them; and the alternative which he chooses determines in some measure what further choices, and hence goals, are possible." The most significant thing about man is this "hormic drive," or conscious and unconscious striving toward an end, which, he agrees with Nunn, is the basis of the activities that differentiate the living animal from dead matter. He makes some interesting distinctions between instincts in animals and man, locating the "dynamics of selfhood" in interest, sentiment, and effort.

In his chapter on "The Habitual Self" the author discusses with rare insight, reminding one somewhat of William James, the process of habit formation. Learning, he shows, is intimately tied up with habit, and is primarily a process of modifying instinctive actions in such a way as to aid the organism in adapting itself to its environment. He accordingly gives to habituation a very high place in religious education, emerging with this optimistic, if not rash, conclusion: "Let a generation of children be brought up in such habitual Christian social attitudes, and an inevitable kingdom of God, solidly founded in the habit structure of a whole generation, is certainly right at hand. In no other way, in fact, is such a kingdom possible." It is noteworthy that all theological ideas of salvaton are thoroughly eliminated in this view.

The closing chapter ventures a word, however, concerning conversion. The unconverted individual is afflicted with a "tangled self." Conversion is the untangling of this tangled

personality. The mastery of self is surrendered to Christ, which results in unity, peace, happiness. Great emphasis is placed on the advantage in a thoroughgoing Christian nurture from the cradle up, and only for those "who get away from us into a life of sin" is there need of conversion.

The book has in it much that is stimulating and valuable, and will be read with deep interest by all students of the psychology of religion. G. S. Dobbins.

Sweeping the Cobwebs. By Lillian J. Martin and Clare De Gruchy. The Macmillan Co., New York. 1933. 181 pages. Price $1.50.

Everybody is interested in childhood and youth, but who is interested in old age? G. Stanley Hall followed his monumental work on "Adolescence" by a book written in his old age entitled "Senescence." The former book is familiar to every student of psychology, but who knows anything about the latter? Yet there are vast numbers of old people and still greater numbers of those who are growing old, who deserve interest, sympathy, attention, care.

Dr. Martin (still a successful consulting psychologist at the age of 80) and her collaborator, Miss De Gruchy, tell in concrete detail how they have helped people who dread advancing age to overcome their handicaps, both real and imaginary, in what they call their "Old Age Center", where for many years they have conducted a clinic for the elderly. The reader is carried through the processes involved in the technique of analyzing, diagnosing, and prescribing for a person past middle age who finds himself or herself maladjusted and unhappy, and who desires expert psychological help in making readjustments at this period of life when physical and mental powers begin to wane. The experiences of these aging persons thus dealt with and the scientific technique of handling them, are intensely interesting and should prove of great value to the minister who must constantly deal with old people who have become a problem. The discussion is scientific rather than religious, but

perhaps it is all the more valuable on this account, since the subject is not approached with religious preconceptions. Its style is unusually fresh and invigorating for a book of this character and the book is easy reading throughout.

G. S. Dobbins.

The General B. Y. P. U. Manual. By J. E. Lambdin. The Sunday School Board of the Southern Baptist Convention, Nashville. 1933. 160 pages. Price 60 Cents.

This handbook for B. Y. P. U. workers takes the place of Mr. Lambdin's "General B. Y. P. U. Organization." The latter title was somewhat misleading and in the light of later developments the book needed complete revision which it has had in the new volume. The new conception of a graded training service, comparable to the graded teaching service of the Sunday School, has come to have wide acceptance among our churches, and this book sets forth in clear detail the organization and administration of the "General B. Y. P. U." It is interesting to note that adults are included in the scheme, and that the Baptist Adult Union has won its permanent place in the scheme of training. All B. Y. P. U. workers will welcome this addition to the literature of administration in the field of the church's training activity. The book contains many ideas and devices which are in line with advanced educational theory, indicating that the author is keeping up with the best thought in this realm.

G. S. Dobbins.

Studies in Spiritual Energy. By George Walter Fiske. Fleming H. Revell Co., New York. 1933. 237 pages. Price $1.75.

Professor Fiske is one of the chief champions in our day of purpose in education, in religion, and in life. His recent book, "Purpose in Teaching Religion", has been widely read and quoted, and made a timely contribution because of the tenden-

cies in some quarters to deny the place of purpose or will in life altogether. Dr. Fiske follows up the idea of the primacy of purpose in teaching religion by raising the question, "What is the source of spiritual energy from which life receives its controlling purposes?" The book, as the author states, was written primarily for teachers of religion and is a study in spiritual activity.

Professor Fiske frankly locates the central point of spiritual energy in the indwelling power of God, available to all true believers in Jesus through the mediation of the Holy Spirit. There is, therefore, nothing new in the author's theological viewpoint, but he has taken the simple teaching of the New Testament concerning Christ as the source of life and made it luminous and compellingly attractive. Practically every point gathers about some passage of Scripture, thus giving to the book unusual value as a guide to the devotional study of the Bible. The homiletic eye will be caught at once by such chapters as "Radiance in Religion", "Sources of Light and Power," "The Lost Radiance," "Testing the Radiance," "Sharing the Radiance". Professor Fiske is a master of easy flowing English, and the book is charming throughout because of its simplicity of style and its wealth of imagery.

G. S. Dobbins.

II. BIBLICAL, HISTORICAL AND MISSIONARY.

How the New Testament Came to be Written. By William Owen Carver, Professor of Comparative Religions and Missions, Southern Baptist Theological Seminary, Louisville, Ky. Fleming H. Revell Company, New York, 1933. 123 pages. Price $1.00.

This book is indicative of a departure from the mechanical interpretation of the New Testament, which has held men's minds for more than a generation. This is especially true of the criticism of the Synoptic Gospels, which is known as "the Synoptic Problem" (i. e. the literary problem raised by the patently close relations of the first three of our canonical Gospels to one another). A few years ago one's reputation as a scholar was dependent upon one's acceptance of the "Marcan hypothesis" (i.e. the assumption that a historical outline sketch of the course of Jesus' ministry could be securely built only upon the basis of the order of events as given in Mark's Gospel which was written before and was used by the other two Gospels). In critical circles it has had, and still has, wide prevalence as the fashionable opinion. The new school of criticism is compelling at least a modification of, if not a divergence from, the "Marcan hypothesis." It studies the material of the Gospels in the light of what it calls the "history of form" (Formgeschichte). It attempts to determine in what form the story of Jesus was first told, to distinguish the stages of development, at first pre-literary and afterwards literary, and the motifs which the forms present. In all probability the advocates of the new method have exaggerated its value as a theory of historical development; yet they have put a needed emphasis on the *why* and the *how* of the Gospels. It is just here that Dr. Carver's book makes an advance. For it is clear that the formation of the Canon of the N. T. and "the manuscripts and versions through which it has come down to us lie outside the plan of this little book." So does the synoptic criticism and the "form" criticism. Dr. Car-

ver deals with the *why* and *how* the New Testament writings came into existence.

The author discusses the factors and the Factor which compose the formative and informing principle in those who wrote the books of the N. T. "It is to study the situations into which these early followers of Jesus were led, the work they did, the stir they made in the world that made the writings of the New Testament natural and necessary that we are here undertaking", says the author after he has answered the question. "What has Jesus left with them, left them with?" He left them with (1) an experience of Himself, (2) their memory of Him, (3) their Hebrew Scriptures, vitalized and interpreted to them by their Master, (4) a commission that faced them with a task, and (5) the promise of the Holy Spirit.

From the induction, which needs to be emphasized to-day, that Scripture "is an effect and an interpretation, a by-product of some activity of God, with eternal significance"—for God's actions are before and above the word, and the words must be interpreted in the light of what God does—the author sets forth "five lines of activity of the Holy Spirit and the churches through which the various books of the New Testament were called for and provided, five lines of Christian activity and Providence which combined in the interactivities of the first century world to cause the writings to be made."

First, there are writings called forth by "an extending Gospel; second, writings because of the necessities of a "growing church"; third, because of the need of explanation, "the literature of a developing theology;" fourth, "the literature of a controverted faith", because Christianity "must either relate them (its Lord, characteristics, essential truths and experiences) clearly to ideas coming from other sources or must refute teachings that would corrupt its own thought and contaminate its life; and fifth, "The literature of a persecuted people", for "the Spirit stirred their leaders to words of encouragement and challenge to fidelity and heroic endurance" when the Christians were subject to persecution.

In this book the author has delightfully given us something of his deep insight and grasp of the Great Personality in human personalities working out his purposes for man. The book is interesting, informing in its development of the historical processes, out of which the New Testament writings grew, and a contribution worthy of its author. W. Hersey Davis

The Bible Looks You Over. By Arthur Stevens Phelps, D.D. The Judson Press, Philadelphia. 229 pages. Price $1.50.

In thirty-three delightful and profitable essays the author sets forth his views on the general theme of Bible Philosophy. By philosophy he means the concept of life in its relations. No other book than the Bible touches so helpfully and so extensively the questions that are stirred up like dust by the feet of the traveler along life's common ways. "As to the spirit of the essays, I have made it my aim to be true both to progressive theology and to old-fashioned religion. While such a union of mind and heart has frequently been pronounced impossible, for me it is inevitable. Theology, which means 'the knowledge of God', which Jesus encouraged at Bethany, must be a progressive study, for two reasons. First, God is too great for either an individual or the race to learn at once all there is to know about him. Second, both the race and individual are too immature for God to reveal himself completely at the beginning. . . Perhaps it is not necessary to explain what I intend by the expression, 'old fashioned religion.' I mean the things that lie in the back of our minds when we hear it: reading one's Bible every day before reading the morning newspaper; kneeling in private prayer morning and night; asking the blessing at meals; having family worship; going regularly to church and prayer-meeting; and trying to get others to serve God. It is that kind of thing that makes one want to be good, and stay good. Theology is like a garment, and wears threadbare by time; religion is like old wine: it sweetens with age." Now that we are introduced to the

author and his style, take up his volume and think with him on *Personality, Home and Family Life, The Day's Job, Intellectual Culture, Neighborliness, Church Life To-day,* and *The Life of the Spirit.* You will not find Dr. Phelps dull nor ordinary. He writes with charm and distinction. Like other things of genuine value, the owner of this little volume will keep it within easy reach for helpful fellowship. J. McKee Adams.

Knowing the Bible. By Raymond C. Knox, S.T.D., Chaplain of Columbia University. The Macmillan Company, New York. 277 pages. Price $1.75.

"This book has been prepared with the distinct aim of meeting the need for a better understanding of the Bible. It is not a book about the Bible, but is intended to enable the reader and student to gain a first-hand knowledge of the Bible itself. The outlines in the form of questions, covering the contents of each book are to give this actual familiarity and comprehension. The method of study is naturally suggested by the origin and growth of the Bible. The introductory explanations, preceding the Question outlines, are to supply concise information as to the age in which each book was written. An acquaintance with the conditions, religious and social, amidst which the author lived, and a perception of the issues to which his writing was addressed, will remove at once the obscurity of many passages, act as a safeguard against frequent misreadings, and open the way to an intelligent appreciation." The author recognizes here the elementary principle that a fuller understanding of the Scriptures is conditioned by seeing the Bible in its historical sequence and original setting. The Bible is the record of religious development of a people through many centuries. To understand that record one must avail himself of all possible side-lights offered by the successful labor of scientific investigation. While the author has done splendid service in several particulars, it is obvious that he has not utilized a mass of information now in the hands of scholars for the proper orientation and understand-

ing of the Bible. On the whole, however, the work is carefully done and represents a wide range of studies in Biblical literature. In common with many other writers, Dr. Knox has adopted practically all of the critical apparatus in approaches to the problems of Old Testament criticism, while in the matter of chronological statement he is certainly confused at many points. On the other hand, the student will find in this book a fund of almost inexhaustible information and a real help in searching out the deeper things of the Book of all books.

J. McKee Adams.

Out of the Storm in China. By William B. Lipphard. Issued by the Department of Missionary Education of the Board of Education of the Northern Baptist Convention. The Judson Press, Philadelphia, 1932. 201 pages. Price $1.50.

Designed as a collateral reading-book for study courses on China in connection with the inter-denominational study of China, this little volume undertakes, quite successfully, to present the work of the Northern Baptists in China. The work is treated throughout against the background of the present, prolonged crisis in China, but also with adequate historical perspective. It is pervaded with the fine optimism of a faith that embraces the long and large purposes of God in the Gospel of the Christ.

It is to be regretted that throughout Baptists in China are made to mean only Northern Baptists and the Chinese Baptists connected with their missions. It lay outside the purpose of the volume to deal with Southern and British Baptist work, but the escape from mentioning them at some places would have seemed impossible had it not been achieved in this volume. Even in dealing with Shanghai University the reader would never know that Southern Baptists have or ever had any connection with the school. Northern Baptists are given complete and exclusive credit for it. Southern Baptists have failed to carry their full share in the co-operative agreements for the promotion of this

great institution but they are represented and this fact may well be unknown to some readers of the book.

Similarly the complete ignoring of Southern Baptists in South China is rather surprising. Here, as in the case of Shanghai, such avoidance could only be studied. I can think of no reason at all for this. I know the author well enough to be sure it is not due to any sectarian ill-will.

W. O. CARVER.

America, the Philippines and the Orient. By Hilario Camino Moncado, Founder and President, Philipino Federation of America, Inc. New York, 1932. Fleming H. Revell Co. 214 pages. Price $2.00.

This work expresses the spirit and voices the demands of the immediate, complete independence advocates among the Philipinos. The author is himself one of the 65,000 of his compatriots who prefers living in the United States and who prolongs his stay. He is a capable student and a good writer. His prejudices are active and evident and his book gives them elaborate explanation if not complete justification.

The United States has provided a good deal of material for one who wishes to draw against her an indictmeht of selfishness, imperialism, arrogance and inconsistency. Mr. Moncado has collected much of that material. He is especially hateful of our Monroe Doctrine and of our Asiatic immigration discrimination. He believes in the unity of Asia, in the common color resistance of Asia, to the white race aggression, in the leadership of the Japanese of Asiatic peoples as the way of deliverance.

The author founded his Federation 1925, and in 1932 a *Partido Modernisto* (Modern Party) of which he is also the leader. This new Party, as in the case of the Federation, while having its seat in the United States is supposed to operate most largely in the Philippines. Of course this arrangement is because actually the purpose is to influence opinion in America and to bring about the independence of the Islands.

If the author could have restrained his spirit so as to leave himself more judicial and able to avoid some exaggerations and some misinterpretations he would have made his case stronger and more convincing. It is wholesome reading for such Americans as will not pit their own blinding prejudices against the more justifiable prejudices of the author and thus fail to get the benefit of seeing ourselves in the eyes of others. One must confess that as a representative of the abler young Philipinos Mr. Moncado is not convincing of their capacity to take over their Islands and guide them through the stormy seas of international life. That task calls for a maturity, poise and knowledge which this book fails to exhibit. W. O. Carver.

Living Issues in the New Testament. By C. A. Anderson Scott, D.D., Cantab., Hon. D.D. Aber. 1933. New York, The Macmillan Company; Cambridge, England, at the University Press. 192 pages. $1.75.

Dr. Anderson Scott is always scholarly, fresh, stimulating, provoking in the best sense. The chief points in this volume concern the witness of Paul and of John in relation to the Synoptic Gospels. Dr. Scott rightly contends that Paul had actual knowledge of the earthly life of Jesus, whether he ever saw him or not in the flesh, though his chief interest is in the interpretation of the death of Jesus for us sinners. I think that Dr. Scott sees too much difference between justification and reconciliation and wrongly confines Paul's doctrine of justification to Jews. Paul expressly says (Rom. 3:23) that "all" (Jew and Greek) sinned and fall short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus. He rightly sees that there is more in the atonement than propitiation, but wrongly denies any real propitiation in Rom. 3:5, for Deissmann (Bible Studies, pp. 124-135) conclusively shows that the inscriptions use the words as "a means of propitiation." Substitution is not the only idea in the atonement, but it is these according to the words of Jesus (Mark 10:45) and of Paul (Gal. 3:13). Dr. Scott sees a genuine wit-

ness of John in the Fourth Gospel, though agreeing that others worked over this testimony. There is sincerity and loyalty in all that Dr. Scott writes, much as one may differ with him in some details. He writes with a full mind and a devoted acceptance of Jesus Christ as Lord and Saviour.

A. T. Robertson

The Rebel Prophet. By T. Crouther Gordon. Harper and Brothers, New York. 260 pages. Price $2.00.

Mr. Gordon has succeeded admirably in making the study of the personality of Jeremiah interesting and absorbing. He states his aim as an attempt "to make the prophet quiver again with life before our eyes." He accomplishes this purpose in a surprising manner. His style is vigorous and fresh. Color is found everywhere. He is rather revolutionary in his conceptions. To have the prophet pictured as a "rebel", an "optimist" and the "first mystic" is to cause us to look up and begin taking notice. The lecturer does his best to think himself into the situations which he describes and into the inner nature and spirit of the prophet. He holds up the personality so that we may see him from every angle that the full brilliance of the man may strike us. The book is alive with startling statements and fresh pictures.

The chapter on the Psychology of Prophecy is illuminating and helpful. He discusses the three phases of mental life, the conscious, the preconscious and the subconscious as they produce the prophetic message. Jeremiah is pictured as a very abnormal being who is a perfect example of a subconscious conflict—yes, even of a divided personality. He makes it clear that such abnormality does not insinuate weakness or instability, but rather reveals proof of exceptional powers amounting to genius.

In his picture of the "Man behind the Book" he reminds us of the remarkable fund of source material that is available for a portrait of Jeremiah. We have clear vignettes done by an in-

timate friend, the prophets own words as dictated to Baruch, and, what is even more intimate and valuable, we have his own heart confessions—passionate words from the inner heart of the lonely man. His arguments against Buttenwieser's charges that Jeremiah was untutored and unable to read and write, are exceedingly strong and convincing. We see Jeremiah as an aristocrat, a scholar, a world-citizen who really knew world conditions and world affairs.

He treats him as a statesman surpassing even the mighty Isaiah in the breadth of his vision and the wisdom displayed in dealing with world currents.

He reaches his highest point in the treatment of the prophet as a rebel. Jeremiah is a double rebel. He rebelled against the spiritual practices of his day and also showed himself as a political rebel meriting the opprobrium of "traitor." He attacked the Holy Books, the Ark, and the Temple. He rebelled against the king, against the government and against his own city and people.

As an Optimist, a Poet and a Mystic the old prophet is brought before our eyes in carefully worked out lectures that convince the mind as they are read. In Jeremiah's experience he finds the essential marks of mystical religion.

His closing chapter on Jeremiah and Jesus lacks something of the fine thoroughness of the others but the contrast between the two figures is strikingly brought out.

It is a great book that will stimulate study and thinking. Jeremiah is made to live. KYLE M. YATES.

Living Issues in China. By Henry T. Hodgkin. New York, 1932. Friendship Press. 215 pages.

Students of Missions know well the lamented Dr. Hodgkin through his books and his fine service first as Quaker medical missionary and then as one of the first group of secretaries of the China Christian Council. His death last year seems untimely.

In this volume, intended primarily for the Missionary Education Movement, we have eight studies of the China of to-day and her needs together with the forces that seek to meet the needs. The range of "Living Issues" encompasses all phases, and they are discussed with understanding and sympathy. It is one of the best books of its size for seeing the situation, the problems, the hope of China.

In two respects the book falls short of what one might expect. First it hints so strongly of the need for Christian missionaries, repudiating wholly the capitalistic form of social-economic order that a more explicit declaration would seem to be demanded. More important and disappointing is that the author stops short of the need for regeneration based on the Cross of Jesus. Much of the program here suggests assumes that Chinese leaders are ready to build a new order. In China as in every other land there must be new men before there can be a new social order and only the Christ can make new men. This book gives no clear word at that vital point. An incidental error is that the fly-leaf cover refers to "The twenty-eight (for eighteen) provinces." W. O. Carver.

The Beginnings of Christianity. Part I. The Acts of the Apostles. Edited by F. J. Foakes-Jackson, D.D., and Kirsopp Lake, D.D., D. Litt. Vol. IV. English Translation and Commentary. By Kirsopp Lake, D.D., D. Litt. and Henry J. Cadbury, Ph.D. 1933. Pages 420. Price $5.50. Vol. V. Additional Notes to the Commentary. Edited by Kirsopp Lake, D.D., D. Litt. and Henry J. Cadbury, Ph.D. 1933. Pages 548. Price $5.50. Macmillan Company, London; The Macmillan Co., New York.

These two volumes complete the most ambitious and exhaustive discussion of the Acts of the Apostles in existence. Vol. I (pages 480) was devoted to a discussion of the Jewish World, the Gentile World, and Primitive Christianity. Vol. II (pages 539) treated the Composition and Date of Acts, the identity of the Editor of Luke and Acts, the History of Criticism. Vol. III

(pages 464) was by the late James Hardy Ropes of Harvard and was devoted to the Text of Acts in which the text of B and of D was given in full. In these two concluding volumes, Doctors Lake and Cadbury (successor to Ropes at Harvard) have collaborated. An original English rendering is given and the comments are based on it with use of the Greek text of Vol. III. The discussion is grammatical, exegetical, historical, painstaking, and scholarly. Vol. V treats a number of important topics such as the Ascension, the Death of Judas, the Twelve and the Apostles, the Hellenists, Proselytes, the Holy Spirit, etc. They are ably handled and the name of each writer is given here. Without a doubt one has in these five volumes the most complete apparatus to be had for the study of Acts, written by two scholars who are unfriendly to the Lucan authorship and yet who present the case for it to some extent. The supernatural element in early Christianity is minimized at many points so that one must understand the point of view of the commentators if he is to use the volumes wisely. A. T. Robertson.

The Oxford Group Movement. By Herbert Hensley Henson, D.D., Lord Bishop of Durham. Oxford University Press, New York, 1933. 82 pages. Price $1.00.

This interesting little book was written originally for the members of the Bishop's own diocese, some of whom had been "upset" by the groupists. Evidently this present volume is an abridged American edition, as "Part III" and an "appendix" are omitted. In its present form there is an Introduction, which sets out clearly three great weaknesses of groupism, and the main body of the book, in two parts, which probes more deeply into the movement, and, for the benefit of the author's parishioners, discusses several other topics, related and unrelated.

For the American reader, and for the theologian, the introduction is not only more interesting, but more useful. It is here the author presents his keenest criticism of groupism. This he does under three general heads. 1. "It ignores the demands

of the intellect in this high matter of religion." 2. "The movement is too closely bound to the moods and claims of adolescence." 3. "The conception of Christianity which groupism presents is far to meagre and limited." Each of these is discussed with rare insight and wide Christian sympathy. Any one who has given the groupists serious consideration, will discover that the author has been even too mild. The most fatal inadequacies of groupism lie, perhaps, deeper than any of the three criticisms except the third. There it is possible, one believes obligatory, to point out the *dangerous* lacks. The terms, "Life changers", "Quiet time", "Guidance", "Sharing", "Loyalty", etc., have already become a sort of new set of "sacraments" or "tangibles", that must be performed in a certain way! These may easily become—often do become—a superficial escape from spiritual realities. It was no light matter for God in Christ to deal with the sin-principle. It is believed this book will do for England what the serious theologians have already done in this country.

F. M. Powell.

A Century of Faith. By Charles L. White, D.D, LL.D. With an Introduction by President Austin Kennedy de Blois. Centenary Volume. Published for the American Baptist Home Mission Society. By the Judson Press, Philadelphia, 1932. 320 pages.

The christianizing of a rapidly growing nation in the broad expanses of a continent is a romance of heroism and idealism. The Baptists have been foremost in that romantic history. Their growth is one of the outstanding facts in the history of these United States. The chief organized and directing agency for this growth and its distribution throughout the national borders has been the Society whose centennial celebration was occasion for this volume recording the main features of its history. All phases of its work are covered in orderly and progressive arrangement. Possibly a little more historic imagination might have enlivened the record of facts which, however, are in bare statement sufficiently eloquent to stir the blood. Some parts

of it are too much like formal reports. Documentation would greatly have added to the value of the volume for students. Of this there is none at all, not even a list of sources.

As a rule no fault can be found with the perspective and proportion. Any writer will have his equation of personal interest but Dr. White has kept a fine sense of relative values within his space limits. W. O. CARVER.

American Indians—

The Red Man's Trail. By William B. Morrison, Litt.D. Presbyterian Committee of Publication, Richmond, Va. 1932. 131 pages. Paper 50 cents.

The Moccasin Trail. Projected and Edited by The Department of Missionary Education, Board of Education of the Northern Baptist Convention. Published by the Judson Press, Philadelphia. 1932. 190 pages. Price $1.00.

It will be seen at once that these works are both denominationally official study books, each primarily for its own constituency. We have previously called attention to a similar work for the Southern Baptist Convention. This interest in the American Indian is gratifying. The books are well done.

While devoting attention chiefly and generally to the specific denomination involved both volumes undertake briefly a general survey. The final chapter of the Presbyterian *Trail* has a forecast of "Trails of Tomorrow" which deals with "Indian Needs", "Impartial Voices" and "Our Challenge". The Baptist "Trail" begins with "The Pageantry of a Race" and closes with the Indians "Past, Present and Future."

The former is by one writer who has spent long years of intelligent work among the Indians; the latter is composite of papers by thirteen writers. Baptist Indian work has been more extensive than Presbyterian and the Baptist book is consequently more comprehensive. W. O. CARVER.

The World of Jesus. By Henry Kendall Booth. Charles Scribner's Sons. 1933. 242 pages. Price $2.00.

This interesting book by the author of "The Background of the Bible" gives a popular and readable description of the social, religious, intellectual and economic world in which Jesus grew up. The history of the times, on account of the customs and the sympathetic look into what Jesus said and did, combine to make this book useful to teachers and students alike.

The author is quite at home with his sources and evinces the necessary wide study and keen discrimination required for producing a book that meets the exactions of the scholar and yet makes its appeal to the average reader. One is fascinated from first to last, wishing to read it all at a sitting. At the same time one can begin at almost any place and find definite and permanent value. While not at all "scrappy", yet almost every topic connected with the life, times and surroundings of Jesus is discussed in brief but comprehensive treatment. It should become a "desk volume" to all students, and especially to Sunday-school teachers. The printing is excellent, the style is both clear and rich. F. M. Powell.

III. THEOLOGICAL, PHILOSOPHICAL AND APOLOGETICAL.

Die Religion der Heiligkeit. von Prof. D. F. Hänel. Druck und Verlag von C. Bertelsmann in Gütersloh. 331 pages. Preis RM 11.

The religion of holiness has been attracting increasing attention in Germany since the first appearance of the Dialectical Theology upon the theological horizon some fifteen years ago. Differences of opinion there may be expected to develop immediately upon the publication of some doctrinal study, but the interest continues. Otto's "Idea of the Holy" drew considerable interest, but it is a study in an entirely different field from this

work by Hänel. The former is philosophical theology, while the latter is more in the field of Biblical theology.

The author's thesis in this book is that the religion of the Old Testament is fundamentally a development of the conception of the holiness of God, and he sets forth a systematic and thorough study of germain passages in a vein of thought and method calculated to convince the reader. For purposes of clarity he traces several types of holiness of God, all of which he sees blending in the one great stream that flows through the Old Testament. The author takes an excursion into the New Testament to point out that the basis of the authority of Jesus Christ in both the Old and the New is His revelation of God as holy.

Although Professor Hänel does not go into a thorough study of the Hebrew and Greek terms he shows a familiarity with them. His thesis is sound, and he has set forth his position with scholarly strength. His book is a genuine contribution to the literature of Biblical theology. H. W. Tribble.

"Studies In Tertullian and Augustine." By Benjamin Breckinridge Warfield, Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton, New Jersey, 1887-1921. Oxford University Press, New York. 1930. 412 pages. Price $3.00.

This is the fourth volume in a series of ten volumes published under the supervision of a competent committee, whose desire has been to make easily accessible and permanently available the theological writings of the late Prof. Warfield. It is a project of tremendous importance and value.

Dr. Warfield's method of study and style of writing made his articles, and consequently these books, trustworthy reference material in the study of the historical background of modern Christian theology. One should not expect to find light reading here, or even easy reading. But the serious student will reap an abundant harvest for the diligent work that he puts into this study. In this volume one chapter, consisting of

three articles published before the author's death, deals with the contribution of Tertullian to the Doctrine of the Trinity, while four chapters are devoted to Augustine. No student can understand Christian doctrine in history without knowing the thought of these two great minds. Dr. Warfield understood them quite thoroughly, but he never dogmatized about them on the basis of his knowledge, instead he cited sources and sought to lead his reader to make his own interpretation. One does not hesitate to recommend these volumes to all who study theology with a purpose. H. W. TRIBBLE.

The Finality of Jesus Christ. By Robert E. Speer. New York, 1933. Fleming H. Revell Company. 386 pages. Price $3.00.

No man in our generation has given himself more unreservedly to the cause of worldwide Missions than Robert E. Speer. Statesman and administrator, he has preserved the freshness and simplicity of an evergrowing experience of the saving Lord and Redeemer, and the enthusiasm of a human sympathy that never grouped the millions of mankind into mere masses but continue always to hold them in the concept of multitudes of fellow human beings for whom Christ died and rose again.

Dr. Speer has been an amazing student, a prodigious worker, a prolific author, a continuous traveler, making acquaintance and friendship with men in all lands, yet "Knowing no man after the flesh" but only in relation to the new humanity which God is creating in Christ Jesus.

It is nothing surprising that he was asked in the same school year to be the Stone Lecturer in Princeton and the Gay Lecturer in the Southern Baptist Theological Seminary.

With the Report of the Laymen's Commission of Appraisal coming out it was almost inevitable that this passionately Christian Missionary statesman should make his lectures turn on the deepest issue in that Report. The Lectures are not at all an analysis of a study of that Report, as such; they are a historical study of the place of Christ in Christianity as it began

and in the missionary message of those who have carried it through the centuries to the ends of the earth.

Always there is consciousness of the contrast between the evangelical conception of Christ, the interpretation of him which has produced and sustained missionary expansion, and the conception of him in this Report and the interpretation of him by which it is now proposed by these "Laymen" that we shall modify the message and method of the whole missionary undertaking. There is frequent reference to the Report. The work is frankly, consistently, powerfully polemical throughout. There may be some who will think it too much so. The use of some features of Roman Catholic missionary history and equally some claims for Protestants in their first three hundred years might be misunderstood by readers not familiar with the history—but this familiarity is assumed.

There is a great wealth of quotation throughout, far more than could be used in the oral addresses, some from an amazing range of reading. For the modern period native leaders of various lands are quoted extensively, especially with a view to controverting the practice of overlooking the facts of corruption, ignorance, immorality and superstition in the non-Christian countries, evils which are unrecognized and uncorrected by the religious of these lands. Dr. Speer makes a powerful argument against the modern fad of praising the religions and cultures of Asia, and the plea of the Appraisal Commission for cooperating with these religions and cultures and depending on them to meet the needs of the people. Such a course would not only amount to a repudiation of Christianity and a denial of the Christ, but would be wholly ineffective for reconstructing the life of the Asiatic peoples.

Dr. Speer's contrasts may sometimes be too absolute; but even more are the approval and praise of the heathen systems by the Commission untrue to fact and strangely superficial. If members of the Commission had shared Dr. Speer's knowledge of history and his extended acquaintance with actual conditions in Asia, their Report would have been very different, even allowing for their anti-evangelical prejudice.

The five Lectures have for their subjects:

I. The Church's Conception of Christ in the First Two Centuries.
II. The Attitude of Primitive Christianity Toward Non-Christian Religions.
III. The View of Christ and of Non-Christian Religions which Generated and Sustained the Expansion of Christianity.
IV. Can We Still Hold the Primitive Christian View?
V. What View, Then, Shall We Take Today of Non-Christian Religions?

The work is bound to be the classic statement of the evangelical Christian missionary theology and policy for this generation. W. O. CARVER.

"The Expanding Universe." By Sir Arthur Eddington, Plumian Professor of Astronomy in the University of Cambridge. The Macmillan Co., New York. 1933. 182 pages. Price $2.00.

Just as we were getting our thinking adjusted to the idea of curved space in a finite universe the author, who jolted us a few years ago with his book on "The Nature of the Physical World", has come to disturb our mental placidity again with the suggestion that the universe is expanding. We had persuaded ourselves that, granting Einstein's relativity—without understanding it—we did have a certain measure of permanence or constancy. But we were too hasty. Eddington says that the best he can say about that is that he is on the trail of the 'cosmical constant', very much as one would attempt to unravel the plot in a mystery story. He has some clues and they are warm, he thinks, but he has not yet gone far enough to venture to say what the final solution will be.

The idea of the expanding universe is that within this spherical cosmos the distance separating bodies is constantly increasing. First, to get yourself oriented you should fix this little table in your mind: a hundred thousand million stars make one galaxy, and a hundred thousand million galaxies make one

universe. So we may comfort ourselves with the thought that when we have measured the hundred thousand million galaxies of a hundred thousand million stars each, we shall be approaching the limits of our universe, and the end of our job. But, wait a minute or two! We are still rather at the beginning of the trail. The most remote objects known to us are the spiral nebulae, and they are moving away from us at rather a fast rate of speed. The fastest, the author calmly informs us, is receding at the rate of 15,000 miles per second. More than eighty such nebulae have been observed to be moving outwards, and none to be moving in to take their places. It seems that we shall have to double the size of our telescopes every 1300 million years merely to keep an eye on these loafers. That means that the galaxies separate to double their original distances every 1300 million years. That also means, as Eddington suggests, that we shall have to recast our table of computing geologic time.

All of this, seeming very fantastic to the layman, is the theoretical scientists' effort to explain certain data gathered from observation. He admits that his theory seems perposterous and goes on to say that he is surprised to find that anyone aside from himself is ready to accept it even tentatively, but he thinks that it offers the possibility of a solution. I do not understand much of it, but it fascinates me. In fact it has been a long time since I have read a book that I enjoyed so much and understood so little.

H. W. Tribble.

Christianity and Philosophy. By D. Miall Edwards, M.A., Ph.D., D.D., Professor of Philosophy of Religion and Systematic Theology at the Memorial College, Brecon, Wales. Edinburgh, T. & T. Clark; (New York, Charles Scribner's Sons), 1932. Pp. xv + 367. Price $3.00.

Many are already familiar with Dr. Edwards' *Philosophy of Religion.* If the present volume were called *The Philosophy of Christianity* the title would correspond to the former and would fittingly describe the work.

It is a discussion that is adapted to present tendencies in Christian thought and to current philosophical trends, being

related more nearly to Whitehead than to any other single philosopher of the time, but taking account of the general situation.

One joins the author in his regret that limits imposed by the publishers called for omitting "a discussion of the Christian doctrine of Salvation in the light of the general philosophy expounded in the book," because that omission holds us back from the point of the objective in the philosophy of Christianity. Even the discussion of "The Doctrine of the Person of Christ" (Chs. VIII and IX) is sadly incomplete without the concept of Salvation being dealt with. One hoped that at least here one would find leads to the interpretation of the death and resurrection, but the hope is disappointed. Other less vital omissions are to be deplored.

It is not possible here to give any adequate view of the philosophy of Dr. Edwards and its application to Christianity. In general the view is "that the universe is constructed on the principle of a hierachy of grades and values. That is, its structure reveals an ascending scale of teleological units organized into ever more complex and comprehensive patterns, the whole series forming a single interconnected system which finds its culmination (i.e. ignoring for the moment the idea of God) in man, regarded as a personality at once individual and social" (157). By this it is seen that we find here a personal idealism, as we must find in any philosophy that will at all seriously seek to include Christianity.

Dr. Edwards thinks that Christianity must in every age seek an alliance with some form of idealistic philosophy. With this view one may agree, up to a certian point. "Alliance" would not be my term for the relation. Christianity has its own philosophy in principle. For most of its adherents this must remain implicit and for its work must not be obtruded. Christianity can never become a philosophy, for two reasons, at least. For one thing it is for all men, and very few men in any conscious and exact sense are philosophers. For a deeper reason, Christianity is life, concrete, individual, unfolding, realizing life in relation to Life. That is the material for philosophy but is always depeer and more real than philosophy. Now if Chris-

tian thinkers succeed in forming an alliance with some form of philosophy they have done hurt to Christianity by separating it from people who are not philosophical and so might miss its saving grip; and by making it seem to be what it is not, identifying it with a specific form of intepretation of Life and tending to limit its freedom to expand and express itself in all phases of the life it produces.

What the author, no doubt, means is that Christianity must claim among philosophical types of any stage that which for the age best expresses its implicit philosophy. We must not forget that Christianity in this sense does not function organically and impersonally and as a whole. Christian theologians and apologetes may claim philosophical alliances, but Christianity should never be committed to any form of thought, any more than to any form of political state, or social theory. Principles, not forms, are its function. Forms are of time and place, period and people. God in Christ reconciling the world unto himself and harmonizing all things in consummating unity under the Christ as supreme in spiritual realization is a working principle in any form that makes room for personality. This is, of course, Personal Idealism, as Dr. Edwards says—and he develops his view around that concept throughout. But it is not "alliance" with one "form of idealism" that is its true policy, but adherence to the principle of Personal Idealism which is supremely it's own principle, a principle which it contributes and not receives.

So far as it goes the treatment of "The Christian Conception of God", "The Person of Christ" and "The Doctrine of the Trinity" is constructive, penetrating, helpful, always seeking a little too strongly alliance with a philosophy not yet really "formed", and too vague and uncertain no doubt, for most readers, in its adaptation of Christian doctrines to the newest and highest and most reverent agnosticism about mataphysical finality. This reverent caution is a very wholesome attitude in the present stages of thought with reference to our expanded horizons and our transcendence of the older time-space limitations.

W. O. Carver.

What I Owe to Christ. By C. F. Andrews. The Abingdon Press, New York, 1932. 281 pages. Price $1.50.

The spiritual auto-biography of a man who has taken first rank among Christian missionaries in India in the thinking of a large element of British Christians and in the thought of a good many Americans is highly interesting and may be equally as valuable.

It might be called *'the pilgrimage of a soul—thus far'*. It's a long journey from careful rearing of a naturally religious and largely intro-spective boy in the dogmatic and devotional atmosphere of an Irvingite ("Catholic Apostolic Church") home and environment through Cambridge Experiences with criticism and doubt on the one hand, and the pull of the Church of England on the other hand; through mission experiences in the home land; through contacts and experiences in the Cambridge Mission in Delhi, climaxing in breaking with Episcopal authority; through contacts with Sudor Singh, the Tagores and Gandhi; on through a growing mysticism and saturation with the Indian temper, along with intense practical earnestness in highly important racial and social activities. The book ends with Mr. Andrews just out of the "Round-table Conference" contacts in London where his loyal support of Gandhi was outstanding.

One reading this book can understand how this "Christian saint" in Indian Missions can practically abandon the desire for evangelistic missions, can hail with praise the "Laymen's Report" as leadng to 'unloading the dead-weight of Missions", can find in the Tagores—the well-known Rabindranath and his less known older brother—and Gandhi's better "saints" than any he seems to know in Christendom. How much further he will go—he is now around 65—no one dare say. He may check himself, or be checked by the Spirit of his Christ, and return to a fuller appreciation of the value of organic Christianity or he may go over entirely to a sublimated Hinduism saturated with Christian ideals and end his days as another Christian *Sadhu;* or he may fully join those "saints" of India at whose

feet he has found himself a learner, "whose life surrender to the will of God," he tells us (p. 17), he found "far more wholehearted than my own."

In temper and training he was fitted to be a follower of the "inner light", in University he learned 'freedom', in dealing with the New Testament in finding fault with Paul, and this attitude he has retained while cultivating a deep soul passion for Christ. With him it is Christ, hardly Jesus Christ. He has, rather readily, one suspects, achieved the Hindu superiority to history and the historical Jesus would in no full sense be longer required for the Christ of his profound experience.

Mr. Andrews' subservience, genuine if somewhat studied, to Gandhi, and to Tagore somewhat less, may be due in part to reaction against the haughty Anglo-Saxon spirit. In part it is due to genuine admiration. In him from childhood there appears an unconscious dependence on others, a sort of subordinating complex which works all the more surely when he is throwing off authority. Not really dependent on Jesus to embody his Christ, yet unconsciously demanding embodiment of the Christ as spirit, he comes dangerously near to finding such embodiment in his two prime saints of India, neither of whom will accept either Jesus or Andrews' Christ.

It is a remarkably fruitful field for studying the psychology of a growing saint. W. O. Carver.

Religious Realism. Edited by D. C. Macintosh. The Macmillan Company, New York, 1931. 502 pages. Price $3.00.

To complete the announcement of this volume let us quote the publishers: "Although each of the papers composing this volume is the work of a different individual, all of them men of sound well-defined personal philosophies, yet, in the aggregate, they may be viewed as a unity and as representing a common point of view, namely the approach to a religious philosophy through philosophical realism. Distrustful of the old idealistic arguments, these men hold to a realistic view of God as inde-

pendently real and, at the same time, accessible enough to human experience to make possible certain affirmations regarding that divine Reality, either as verified knowledge or critically justified belief.

The importance which should be attached to this work will be apparent upon an examination of the list of co-authors. They are: A. K. Rogers (Yale), J. B. Pratt (Williams), E. W. Lyman (Union Theological Seminary), W. M. Horton (Oberlin), J. S. Bixler (Smith), A. G. Widgery (Duke), D. C. Macintosh (Yale), R. L. Calhoun (Yale), H. R. Niebuhr (Yale), G. A. Coe (formerly of Union Theological Seminary and Columbia), H. N. Wieman (Chicago), W. K. Wright (Dartmouth), W. P. Montague (Columbia), J. E. Boodin (University of California at Los Angeles), Hugh Hartshorne (Yale)."

"Religious Realism", so we read in the first sentence of the *Preface,* "as the term is used in this volume, means centrally the view that a religious Object, such as may appropriately be called God, exists independently of our consciousness thereof, and is yet related to us in such a way that through reflection on experience in general, and religious experience in particular, and without any dependence upon the familiar arguments of epistemological idealism, it is possible for us to gain either (as some would maintain) adequately verified knowledge or (as others would be content to affirm) a practically valuable and theoretically permissible faith not only that that religious Object exists but also, within whatever limits as to what its nature is".

Thus the terms of the title are sufficiently expansive to include the wide range of exposition represented by the fifteen philosophers whose essays comprised this volume.

Scientific Realism will hardly be in itself a road to God. Man is religious before he is scientific. It is sufficent to make it clear that religion rests on a foundation unshakable by any philosophy which underlies reasonable science. Religion does not wait for rational justification. Once rationalism sets up its activities in the center of one's growing experience it must come to terms with one's religious experience or it will war

against that experience. Being the newer form of one's total experience and enlisting a sort of novel and proud loyalty it may do much harm to the religious experience. That will depend on the measure of reality, rationality and earnestness with which the religious experience has been held and developed. What is true of the individual is true of the intellectual group.

It has come about that a wide area of our current life has been influenced by the bearing of scientific knowledge on religious experience, resulting in an extensive skepticism, latent and blatant. With a great number in whom it is aroused this is hesitant but inquiring and hopeful. There is, moreover, a vast deal of rather pompous and pretentious scholasticism, patronizing if not supercilious toward positive faith, discussing voluminously whether the modern man may have any God at all. An example of this is *the Christian Century's* endless logomachies called *"Conversations About God"* which can never seem to get enough of. The reading public has to thank John Dewey that once his entry into the renewed joust of 1933 and heralded by the *Century* as so notable as to climax if not to eclipse the prologued "conversations" of 1932, the Professor soon found that previous commitments of his time would not permit his gratifying the promoters of a new parade of scholasticism.

This is mentioned not to put the volume Dr. Macintosh has edited in this class, but to suggest the somewhat limited range of its direct appeal. Its list of contributors are all modest, earnest, serious, able men and they give us here a variety of approach to the central concern of human life from the various angles of an essentially correct way of interpreting reality in human experience. Reasonable men must be able to rationalize their experience, and thereby enrich the experience. One may be permitted to question whether the distinction between Realism and Idealism is anything like so sharp as the philosophers find it once they identify themselves with this or that "school". What the contributors to this collection of essays teach us—or verify in us—is that the ideal is also real, and if we follow that out toward the end of its meaning, with some of these writers, we shall very probably feel that best understood real is such because it rests in the ideal—real.

It is, of course, quite impossible to review the separate discussions. They begin with Dr. Rogers reviewing searchingly Lippmann's *A Preface to Morals* in order to give a vigorous affirmative to the question "Is Religion Important?" They end with a very brief (8 pp.) "Speculation" on "The Trinity" by Professor Montague. In much the longest of the fifteen essays the Editor himself expounds *Experimental Realism in Religion.*

All in all we have here a powerful polemic against all indifference to and denial of, religion so far as it is grounded on philosophical considerations supposed to be derived from scientific knowledge of reality. W. O. CARVER

The Buddha and the Christ. Bampton Lectures for 1932. By Burnett Hillman Streeter, Ireland Professor of Exegesis in the University of Oxford, Fellow of the Queen's College, etc. New York, 1933. The Macmillan Company. 336 pages. Price $2.00.

A descriptive sub-title accurately describes these Lectures as "an Exploration of the Meaning of the Universe and of the Purpose of Human Life." We have a comparative study of the two most influential religious approaches to Reality in the history of human experience.

The principles of Streeter's *Reality* are here used in exploring the meaning of human life, a meaning which is to be seen and fulfilled only in religion. The Christian and the Buddhist approaches, processes and solutions have much of similarity, and a deeper contrast. No effort is here made to treat the two with any fulness, nor to make any exhaustive comparison of them. Rather both are used, with independence but with little of newness as to their content and history, to throw light on the proper understanding of Reality and of Religion in relation to "the world-view of the post-Einsteinian science and post-Bergsonian philosophy."

It is a fresh, illuminating, encouraging excusion in modern thinking, ending with a reassuring Lecture on *Immortality,*

which is seen to be qualitatively not only rational but inevitable if we are to have *meaning* in the universe. And the Christian interpretation is made to stand boldly erect as against the Buddhistic which alone can be regarded as a religious rival in the universe as now revealed by science and philosophy.

If one may question the form of so noble a discussion by so fine an interpreter, Dr. Streeter seems to the reviewer not to escape two common errors of recent and current religious defense: (1) He thinks too much of religion as a way of knowing; failing to escape the long reign of *rationalism*. (2) He still seems too much to use the method of parallel approaches to reality in science and in religion, each having a sort of validity and finality within its own sphere. Religion is the insight of meaning in all knowing and the response of the human spirit to that which gives meaning to the whole and to every part. Streeter would not question this, and his treatment would not contradict it. What I am saying is that the form of our handling of the whole subject should, from first to last, include scientific knowledge and philosophical unification and not content itself with claiming equal rights and equal and deeper validity.

W. O. Carver.

"The Philosophy of Physical Realism." By Roy Wood Sellars, Ph.D., Professor of Philosophy, University of Michigan. The Macmillan Company. 487 pages. Price $4.00.

Reading this book is an interesting and stimulating mental exercise, and a very suggestive and critical review of modern philosophical and scientific theories, if not a constructive course in philosophy. That is to say, it will not be constructive to any except those who are predisposed to accept the premises of the author, along with his rather rigid and arbitrary method of dismissing views, arguments, and conclusions with which he is not sympathetic.

It goes without saying that the book is well written. Professor Sellars has demonstrated this ability in other books that he

has written over a score or more of years; the one that this reviewer has enjoyed and appreciated most being The Principles and Problems of Philosophy. He is probably in his stronger fort as a critic of other views rather than as a builder and defender of his own.

He opens his preface with these two sentences: "Insight in matters philosophical comes gradually. The important thing is to have enough feeling for reality to take the right line and then to analyze persistently." At the risk of appearing prejudiced I would suggest that it is just in this "feeling for reality" that the professor makes his fundamental error. He admits that he has interest only in physical reality, materialism, naturalism. He goes on to insist that his is not the mechanical, naive materialism of the past, a contention that will have to be granted. It is a materialism with the breadth and elasticity of modern physical science, but it is materialism nevertheless, with no room for a sympathetic interest in universal or intrinsic values, or supernatural forces. He goes somewhat out of his way to point out his agreement with McDougall in much of his teleology, but it is always a teleology of human action, never involving causation in any "mystical sense", by which he appears to mean suprahuman causation.

H. W. Tribble.

Men Without God. The Testimony of a Reclaimed Atheist. By William A. Corey. New York, 1932. Fleming H. Revell Co. 160 pages. Price $1.50.

After his reclamation the author became a close and admiring friend of Dr. Charles G. Trumbull, to whom the volume is dedicated. Mr. Trumbull encouraged him to write his own conversion story and other such stories, of which he knew personally and by some research, for the Sunday School Times. Here they are in nineteeen chapters. Gripping, vital, stirring stories they are, and useful as human documents illustrative of the grace of God that bringeth salvation even to those who try to

get on without God. The English style might have been better and the special theological type of experience and interpretation might have been less emphatic; yet he is a poor reader who will let these factors keep him from the treasures here uncovered.

W. O. Carver.

"The Elements of the Spiritual Life"; a Study in Ascetical Theology. By F. P. Harton, Warden of the Sisters of Charity, Knowle, Bristol. The Macmillan Co., New York. 1932. 344 pages. Price $3.00.

This book published in conjunction with the English Church Union, was written from the point of view of sacramental theology to give to Anglican communications a comprehensive study of the Christian spiritual life. It will prove helpful to those Christians who are seeking a deepening of their spiritual lives through ecclesiastical mediation, but it will fall short of satisfying those who seek spiritual experience through free and direct access to Christ. The non-conformist reader will get the impression that the author would like to launch out into the depths of spiritual fellowship with Christ, but is restrained by another motive, to buttress the sacraments and liturgy of an ecclesiastical organization.

The first chapter on the differentia of the Christian life is quite good. But instead of following out some of the implications that he touches upon there he goes on in the second and third to make an academic and sacramental distinction between habitual and actual grace. "Habitual grace supernaturalises the powers of the soul the intellect, the affections and the will. . . We may define Actual Grace as a supernatural and transitory power which God gives us to enlighten the mind and strengthen the will that we may act according to His will." (Pages 17 and 21.) Both kinds of grace are given through the Church, the author hastens on to say. "A true sacramentalism is the best possible defense against a vague and sentimental mysticality and an unwise straining after mystical states which are out of reach." (One wonders if we are never to strain after that

which is humanly out of reach.) "Through the sacraments God gives Himself, in them the soul is united to Him, they are the storehouse of actual and habitual Grace." (p. 26.)

In explaining the right of the Roman Catholic Church to proscribe and prescribe the reading of its communicants the author inadvertently touches upon the vital point that distinguishes spiritual from sacramental religion. He says, "The 'man in the street' is not capable of deciding between the theologians and scientists when they are in conflict even though he be a Christian. Similarly, a beginner should avoid as far as possible the discussion of matters of faith with unbelievers". (P. 39.) If all the believer has is a creed from the church, taught by the priest, then he would certainly do well to avoid free discussion of his faith, that he might hold steadfastly to what the priest has given him. But if the believer has an experience with Christ he not only can well afford to talk about it to unbelievers but he feels an irresistible urge to tell unbelievers about it. He may not have a creed to discuss, but he may have Christ in his soul to declare to others. And if the church cannot do more than give the Christian a creed about Christ it does well to publish such books as this to attempt to tie the communicant closer to the church.

The reader will find in this book a spiritual interpretation of sacramental theology, if sacramentalism is what he desires.

H. W. Tribble.

Christ in the Creed. By W. Graham Scroggie, D.D. Marshall, Morgan and Scott, London and Edinburgh. 118 pages.

This is a volume in the "Shilling Series" of those well-known publishers.

Crowded into such limited space the discussion of the various items of the Apostles' Creed can be little more than a summary amplification of these declarations. As such it is a very clear, orderly and persuasively emphatic statement. Some elaboration of argument is undertaken especially with reference

to the Virgin Birth, the unique Sonship and the Resurrection of Jesus. For the most part we find here a good organization of the recognized arguments with reference to these matters. Considerable attention is also given to the Second Coming and the judgment, on both which the Keswick views and emphases are vigorously stated.

The work is an unusually clear and forceful presentation of the conventional dogmatic positions, in fine spirit, good English, readily comprehensible. For a handbook or a study book in its class it cannot be surpassed. W. O. CARVER

Christianity and Its Contrasts. By J. A. W. Haas, President of Muhlenberg College. New York, 1932. Falcon Press. 142 pages. Price $1.50.

"Five Lectures in the Rehrig Lectureship on Christian Evidences at Muhlenberg College" constitute this small volume. They are to be strongly commended, not for any striking originality or scintillating brilliancy, but for clear, forceful and timely exposition of Christian principles in contrast with erroneous interpretations and vicious practices in personal, social, economic and national and international life.

The five "Contrasts" are between the Spiritual and the Material; the Ethical and the customary; Liberty and Law; the Personal and the Impersonal; Faith and Unbelief.

The most convincing apologetic is by way of clear, accurate definition, and by way of exhibition in life behavior. This volume does not so much argue as define. When one sees clearly what is Christian, in relation to what is anti-Christian he is no longer left to judge the truth but stands in judgment before the truth. Such is the method of this book. It is for the common thoughtful student. W. O. CARVER.

IV. SOCIAL, HOMILETICAL AND PRACTICAL.

Is Christ Possible? An Inquiry Into World Need. By P. Whitwell Wilson, Author of "The Christ We Forget", etc. New York, 1932. Fleming H. Revell Company. 219 pages. Price $1.75.

I confess to a partiality for P. Whitwell Wilson. He does not bring me much that is new in fact, in argument or in conclusion. He does bring me a vital and vitalizing sense of reality—of his own genuineness and of the living reality of Jesus Christ. He is not a critical scholar—one would not look for this in a newspaper correspondent and editorial writer. He does know critical scholarship, marvelously well for a layman. And he knows his Christ. And he knows his world and its history, at least for these two thousand years. And he knows his Bible as well as a layman can; and a layman can know it better than a proud critic ever can, no matter how learned he may be.

Here, then, we have an interpretation of the life and meaning of Jesus as seen by a writer who long since learned to write what he sees with an imagination that is as vivid and compelling as it is clear and bold. It is convincing because it analyzes historic facts and situations and then combines them with reconstructive genius in glad bondage to truth and service.

Beginning here with "The Background", Wilson follows through the course of Jesus, stage by stage, to "The Church" which was produced by the interpretation of Jesus as the Christ, an interpretation compelled by experience of the death-conquering Jesus active as the life-giving Christ.

Then a final chapter entitled "The Answer." "We have been seeking an answer to a simple question . . . whether in the twentieth century, with its complicated and advancing civilization, as it is regarded, Jesus of Nazareth, the Christ is possible.

Many Christs are to-day discussed. It is, definitely, to the Christ of the Scriptures that we have limited our inquiry. For

this three reasons. "First there is no evidence that any other Christ ever existed. Secondly, the alternative Christs do not seem to be coherent in themselves and, therefore, credible as personalities. Even when they are plausible, it is fiction. The third reason is by far the most important." "Of what use to us, whether as individuals or as a community, is a Christ dethroned? Unless Christ saves, . . . comforts, . . . heals, . . be our guide even unto death, ... be in very truth the Christ of the Scriptures, King of Kings, Lord of Lords and only Ruler of Princes, Politicians and Peoples, it does not matter whether He is possible or not."

"Christ is not only possible but inevitable. There is no other who meets the need." " . . . and the Hope of His coming must be expressed in obedience to His claim."

Here is a most wholesome book for "the sensible man" (Reference to a new title by John Haynes Holmes) of this era in human history. W. O. Carver.

Machine Age in the Hills. By Malcolm Ross. Published by Macmillan Company. 1933. 248 pages. Price $2.00.

This is a story, illuminating and gripping, of the effect of the machine upon the mountain life of Kentucky and West Virginia. The author spent months in the hills talking to me and women of every walk of life, and observing the conditions which have followed the opening, development and failure of the great coal mining industry.

In the first part of the book is a vivid and faithful portrayal of life in the mountains before the coal rush of a few years ago. This is followed by a portrait of the people in the period of depression with its poverty, disillusionments, and grievances, and the inroads that are being made by radical social leaders. There is a well-deserved criticism of such unwise efforts at a solution of the problems as that made by Theodore Dreiser. Credit is given in two most interesting chapters to the wise and constructive work done by the Quakers during the critical period

of agitation. The last four chapters are devoted to the author's own suggestions concerning the way in which he conceives to be the task of science, law and humanity. He urges a careful inventory of conditions and resources, and a penny a ton tax on coal for the purpose of research and rehabilitation.

This is much more than a story of an economic problem. It has an ethical outlook and challenge and in the hands of religious leaders may well become the basis for a progressive home mission service. J. B. WEATHERSPOON

The Gospel and the African. By the Rev. Alexander Hetherwick, C.B.E., D.D., Late Head of Blantyre Mission, Nyassaland, Central Africa. T. & T. Clark, Edinburgh, 1932. 176 pages.

Modestly enough Dr. Hetherwick explains in his *Preface* that the scope of his lectures (Croall Lectures for 1930-1931) "is limited to the peoples living round the south end of the Lake Nyash, on the hills to its west and east, and along the Lower Shire' River." There are sections of the Bantu race to all of which, the author says, most of what he has written will apply.

It is a scholarly report and discussion by a man who has devoted the major part of his life to missionary work among these people, and who has sought to learn to think black. His book does not, however impress the reader that he was as capable of such penetration into the soul of the Black as some others; but more capable than many of careful analysis and report of what he did see and experience.

The tone of the work is conservative and suggests that the author rather holds back from some of the newer theories of the proper ideals and conduct of missionary work.

The six lectures cover a wide range of description of African mentality, beliefs, fears, practices, prospects; proper methods in African missions with their special problems. One is rather surprised to find the author accepting as a fact that "the breach of the two races in the church seems universal in Africa", with "every appearance, too, of its being permanent", and that "for

the present at least it is better so.'' In the United States, in the main, this is, of course, the situation. So long as it is a ''breach'' it is a burden on conscience and represents a compromise of principle. W. O. CARVER.

Prize Sermons. Edited by E. A. McAlpin and others. Published by Macmillan Company, 1932. 309 pages. Price $2.00.

This volume of twenty-five sermons is the result of a competition for a prize entered into by a large number of American, English and Canadian preachers. The prize was offered by the editors ''for the sermon which in their estimation was preeminent in exegesis, spiritual insight, evangelical emphasis, homiletical technique, relevance to modern life and style.''

The sermon which won the prize (the first in the volume) is on the subject ''What Does It Mean to Believe in God?'' and was written by Herman F. Reissig, a Congregational preacher of Brooklyn. It is an excellent sermon, but it does not stand alone in this fine volume of second bests. Without exception all these sermons bear a real message for our time and deserve a wide reading.

Among the authors, including men of various denominations, is Dr. J. M. Dawson, of the First Baptist Church, Waco, Texas.

J. B. WEATHERSPOON.

Lim Yik Choy: The Story of a Chinese Orphan. By Charles R. Shepherd, Th.D. Author of "The Ways of Ah Sin", "One Hundred and One Chinese Proverbs", etc. New York, 1932. Fleming H. Revell Company. 252 pages. Price $1.50.

Dr. Shepherd showed ability in purpose story writing in his, ''The Ways of Ah Sin'' some years ago. His present story is even stronger. It is full of action, human interest, noble heroism, high purpose. It carries strongly indicting exposition of race antagonism, and a convincing presentation of the rational,

human and religious considerations which must combat and overcome this antagonism. All this is done in a quite natural development wherein the interest is never diverted from the hero—a Chinese lad orphaned in China and brought to California at ten, experiencing some of the worst influences but escaping through the juvenile court, a home for Chinese boys, getting a college education in which he wins athletic distinctinction and honorable graduation, finally to return to China with his lovely Chinese bride to found a home for children there.

Merely as a story this is a notable success; as a sociological argument in story form it is highly valuable.

W. O. Carver.

Streams in the Desert. Compiled by Mrs. Chas. E. Cowman. Published by The Oriental Missionary Society, Los Angeles, 1932. 376 pages. Price $1.50.

This is a book of daily devotion, with a section for each day in the year. A passage—brief—heads each meditation. This is followed by comment, always pertinent and encouraging, including illustrations drawn from many sources. Nearly always a poem, or part of one ends the meditation.

That this volume is from the twelfth edition attests the helpfulness it brings to many. Its title is a true index of the type of meditation which dominates the whole. Our life is in a world that is "desert". It is, for any use, too much based on need for comfort, encouragement, consolation. We all need that sort of thing, much of it; yet a wholesome Christian experience sees in this environment of ours more than a "desert", even with refreshing "streams". The other aspects are equally Biblical, real, and necessary of recognition. Of its type the book is splendid. For a year's daily devotion my soul would call for more variety.

W. O. Carver.

V. MISCELLANEOUS.

Religion in Our Times. By Gains Glenn Atkins. Round Table Press, New York, 1932. 330 pages.

With a jacket suggesting inevitably the idea of 'a history from the headlines of the secular press' one must reassure himself on opening this volume by thinking of the well-established position of Dr. Atkins as an interpreter of the progress of religion. Even then it isn't easy to escape the feeling that there is a good deal of "*The Literary Digest* approach in selection and method of handling the field of religion.

Somewhat arbitrarily "our times" are made to begin with 1890, but in historical spirit the author reaches back here and there, sometimes for a full century, for his background. It is, as all readers of Dr. Atkins will know beforehand, a penetrating, vivacious and illuminating study of some of the vital currents of contemporary religious life. If the study seems to deal too much with surface manifestations and to occupy itself too much with the sensational and ephemeral, that will be a question of judgment; and no one will think that sounding the depths and dealing with the real life movements are lacking.

If one finds a lightness of spirit, a disposition to regard the facts with now a playful humor and now a satire whose sting is somewhat soothed by a spiritual touch, one will bethink him that the book was written at the request of a publisher who wished to produce a best seller and that the author has a demonstrated gift for popular dealing with weighty matters, a style that does not compel him to labor too constantly with an eye on the popular taste.

If one finds a studied effort to disconnect the ideas and the forms of traditional Christianity and to promote a moderate liberalism, that will be nothing new from this source; and all intelligent students know that purpose writing is prominent in all historians, especially if they write for their own generation and this is pre-eminently a for-the-present-generation book. One

quite agrees with the author when he says (p. xi): "If I were to criticize the completed book myself, I should say again it is too pragmatic."

The range of topic is wide, a full dozen of them with a closing chapter (XIII) "Concerning a Variety of Things—and Conclusion".

If there is one "motif" for the whole it will be found in a polemic against "revivalism". After all the analysis, what of the future? For the only justification of the historian is uncovering the facts that are to be factors in the making of the future." It is impossible at this writing, just, I suppose, as at any other time, to anticipate the future. Religion is in the very nature of it the most conserving thing in the world . . . . Christianity itself inherited an immemorial past. It has continued or transformed and set the sign of its own distinction upon all its inheritance. . . . and though it has seemed again and again to be about to yield to some dissolving force, the forces themselves have passed and the Christian order has been discovered erect and unshaken. . . . with a native genius for so accommodating itself [to changing attitudes] as to persist apparently unchanged."

Dr. Atkins finds three "significant signs against the horizon which may be indicative of the main currents of the nest period." They are Barthianism, Buchmanism, Humanism. As to the first and last we agree at once. As for Buchmanism, when taken as a somewhat prominent example at the hour of experimentalism, we can also go with Atkins, although the form of the First Century Fellowship is too naive and ill-defined to persist for long.

Let us close with a little piece of by-play. In connection with one of the author's particularly facetious paragraphs, on p. 275, he adds a foot-note saying: "I have always wondered who read the proof (of a certain type of book which he ridicules sharply). It was a tricky task; a misplaced curve in an Arabic citation would wreck an argument or ruin a reputation." This to be followed immediately in the next two lines, by designating the famous Edinburgh Clark publishers, *"T. and T. Cook"!*

W. O. Carver.

"When Half-Gods Go." By Frank Kingdom. The Abingdon Press. 1933. 206 pages. Price $1.50.

Here is another volume by the author of "Humane Religion". He gets his title and seed-thought from Emerson's statement, "When Half-gods go, the gods arrive", and develops it in a practical application of the social implications of the Christian view of God. His contention is that when we surrender our half-notions of God in making the social and economic adjustments that such a surrender necessitates, we shall find ourselves emerging into a larger conception of God that will prove to be the true view of the true God. He is quite right in insisting that our social and economic maladjustment is simply an evidence that we have not understood God. When Christians begin to take seriously Christ's revelation of God the world will begin to feel the overwhelming power of Christianity.

The nine chapters, or essays, that make up this book, are not profound treatises, but they are full of suggestive thoughts that may pierce the cob-webs in some of the forgotten mental corners, or even prick the conscience, of the reader who wants to be a Christian in his thought and practice.

H. W. Tribble.

International Survey of the Young Men's and Young Women's Associations. Published by "The International Survey Committee" at 419 Fourth Avenue, New York, 1932.

Announced as "An Independent Study of the Foreign Work of the Christian Associations of the United States and Canada" this large volume of some 430 pages, was sent to me not for review but for information. The price is not given, nor is it probably intended for general circulation. The survey committee of ten was headed by Dr. Daniel J. Fleming. "Without assuming responsibility for specific findings for which it is believed the staff should be responsible, the Committee approves

the report as a whole and commends it for careful study to the Associations and to those interested in their work."

The survey is a stupendous work made possible by "one of the large foundations." It required more time, involved less scope, and is far more scientific and reliable than the more famous Laymen's Commission Report on Foreign Missions. Also, it is rather more frank in its affirmative findings.

The investigators studied with great care (1) the philosophy and principles of the Christian Associations; (2) their foreign work in all it phases, aspects, environmental conditions. Each country was looked upon as a unit with its own conditions, needs and opportunities. In each the Y. M. and the Y. W. were studied separately.

While wishing no change in the name the Committee strongly favor defining the "Association idea" as that of "a character-producing fellowship". All credal, institutionally distinctive Christian characteristics are to be eliminated. Membership must be placed on the basis of interest and appreciation with no "theological" requirements or definitions. The difficulty of doing this growing out of chief dependence for financial support on American Protestants must be met and overcome by a course of education of these supporters in the characteristic "Association idea" and in breadth of view which will no longer desire proselytism or demand "Christian" forms.

The thoroughness of the research, the consistency of the purpose, the boldness of the program are evident on every page.

Here is another powerful instrument of the movement to define Christianity in terms of humanistic humanitarianism.

W. O. Carver.

The Young Revolutionist. By Pearl S. Buck, author of The Good Earth, Friendship Press, New York. 1932. 182 pages. Price $1.50.

Very much briefer than her larger novels depicting the Chinese this work has been very popular. It portrays a phase of Chinese political development. It introduces the religious mo-

tive more distinctly than the other volumes and while not obtruding the Christian influence does give it a recognition which is entirely lacking in the other volumes. Mrs. Buck is apparently not really interested in Christianity in China except in a subordinate way. Still it will be well for those who have been too sharp in their criticism of the tone of The Good Earth and Sons to read this book in order to get a truer estimate of Mrs. Buck's spirit. It is an extremely difficult time for Chinese youth "torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals only half understood, groping hungrily for a religious faith and eagerly helping to build a new China." Such youth is depicted in this story.

W. O. CARVER.

The Book of Christian Classics. Edited, with an Introduction. By Michael Williams, Liveright, Inc. New York, 1933. 466 pages. Price $3.00.

After a rather lengthy Introduction, this book is divided into four parts, with selections from various writers under each.

I. Spiritual autobiography. Short selections with notes, explanations, etc., from Augustine, Tertulian, Francis of Assisi, "Blessed Juliana of Norwich," "St. Teresa of Avila", "Brother Lawrence", "St. Therese of Liseiux" and Dante.

II. Spiritual Counsel. Thomas A. Kempis, Lorenzo Scupoli, Francis De Sales, John Ruysbroeck, Blaise Pascal, etc.

III. English Mysticism and Divinity, Joseph Hall, William Law, John Henry Newman and others.

IV. English Religious Poetry. Some selections from seven writers, including Edmund Spencer, Jno. Donne, Geo. Herbert. Newman, etc.

The aim seems to be, judging from the Introduction and selections, to recreate, in these times of disruption and materialism, a new love for the spiritual, as reflected in the Roman Catholic Church. The Introduction and general "tone' is thoroughly Roman, although some of the selections are made

thus by great straining. Of course, many of the selections are from sources that make no appeal to those apart from Rome, and one doubts their usefulness to Romans, even. Taken as a whole the book is a sketchy compilation, that will justify the title of "Christian Classics", without the definite article. It is a beautiful book, well printed and bound and generally, easy to read. F. M. POWELL.

"Carlyle." By Louis Cazamian, Professor of English Literature at the University of Paris. Translated by E. K. Brown. The Macmillan Co., New York. 289 pages. Price $2.75.

This book was first published in 1913, and now after nearly twenty years has been judged worthy of being republished in English, a judgment in which the reader will concur enthusiastically. Carlyle will always live in the esteem and affections of the lovers of good literature, who will welcome gratefully such serious efforts as this to round out his portrait in clear and true lines.

Professor Cazamian has done his work with a sympathetic understanding and diligence in thorough study that guaranteed successful accomplishment of a difficult task. He has interpreted the development of Carlyle's thought with constant reference to his writings, tracing frequently the reflection of his own experiences in familiar passages, so that the reader not only gets a clearer picture of the man, but finds himself being conducted through a delightful study of his works.

One of the distinct features of this biography is the picture of Carlyle's home life and relations with his wife—not the least difficult part of the author's work, but done with ease and frankness. If the rugged Scot of the border country had released his affections for his companion and showered some of them upon her, as he wished too late that he had done, his life and Jane's would have had less of sour bitterness and more of beauty. One wonders if that might have involved less concentration upon his writing, and hence less work done. Perhaps not. One wonders,

too, what would have been the result if he might have had some of the characteristic tenderness of 'Bobby' Burns. Scott had something of both. H. W. TRIBBLE.

The Gospel Message in Great Poems. By Walter R. Gobrecht, B.D., Pastor, St. John's Reformed Church, Chambersburg, Penn. Funk and Wagnals, New York. 284 pages.

A series of sermons based upon some of the really inspired utterances in poetic literature. The author has felt that there is a close kinship between the poet and the preacher, and has built upon this idea. The primary duty of the minister is "to keep the Eternal alive in a world of time and sense; to make real the unseen in the realm of the seen; to inspire idealism where all is hard, mechanical, matter-of-fact; to preach Faith, Hope, and Love". In the preparation of these sermons Mr. Gobrecht has adhered faithfully to his ideals and has produced discourses that are timely and helpful. J. MCKEE ADAMS.

Lin Foo and Lin Ching: A Boy and a Girl of China. By Phyllis Ayer Sowers. Illustrated by Margaret Ayer. New York, 1932. Thomas Y. Crowell Company. 121 pages. Price $1.50.

By way of a lively story of two children orphaned by the drowning of their boat captain father on the upper Yangtze, and who then run away from a cruel woman and make their way to an east China city and get taken into a well-to-do home, he as son and she as servant, the author manages to depict low and higher class Chinese home conditions. The story is well told and the wide range of information is most interesting and is essentially accurate. The illustrations contribute to the making of a fascinating story for young people. Some improbabilities do not mar the flow of the story or its effect.

W. O. CARVER.

New Books Recommended!

Here is a list of new books that are reviewed in this issue and that are recommended for purchase. The preacher or teacher must keep two questions in mind when he thinks of buying books for his library. One is whether the book will help to keep him abreast of the times, up to date in the modern current of thought; and the other is whether the book will be worth referring to later, will it remain a constructive part of a useful library? Consider this list when you buy, and order from the nearest Baptist Sunday School Board Book Store.

"HOW THE NEW TESTAMENT CAME TO BE WRITTEN." By Dr. W. O. Carver, Professor of Comparative Religions and Missions, Southern Baptist Theological Seminary. Fleming H. Revell Co. 1933. $1.00.

Every preacher and Sunday School teacher, and, in fact, every student of the Bible should have this book. Behind it is the ripe scholarship, discerning mind, and devout heart of the beloved teacher, who for more than a third of a century has fascinated students with his insight into the Scriptures.

"THE BIBLE LOOKS YOU OVER." By Arthur Stevens Phelps. The Judson Press. $1.50.

Professor Adams says, "The owner of this volume will keep it within easy reach for helpful fellowship."

"PRIZE SERMONS." Edited by E. A. McAlpin and others. The MacMillan Co. $2.00.

These sermons bear a real message for our time and deserve a wide reading.

"THE POSSIBLE SELF." By Frank S. Hickman. The Abingdon Press. $1.25.

A good book in the psychology of religion.

"IS CHRIST POSSIBLE?" An Inquiry Into World Need. By P. Whitwell Wilson. Fleming H. Revell Co. $1.75.

An interpretation of the life and meaning of Jesus as seen by a writer who long since learned to write what he sees with an imagination that is as vivid and compelling as it is clear and bold.

"STUDIES IN SPIRITUAL ENERGY." By George Walter Fiske. The Fleming H. Revell Co. $1.75.

The author has taken the simple teaching of the New Testament concerning Christ and made it luminous and compellingly attractive.

"THE EXPANDING UNIVERSE." By Sir Arthur Eddington. The MacMillan Co. $2.00.

Any book by Eddington is worth the purchase price.

"THE FINALITY OF JESUS CHRIST." By Robert E. Speer. Fleming H. Revell Co. $3.00.

No preacher can afford to be without this book. Read Dr. Carver's review of it and then buy it as soon as possible and read it many times.

"LIVING ISSUES IN THE NEW TESTAMENT." By C. A. Anderson Scott. The MacMillan Co. $1.75.

Scholarly, fresh, provoking in the best sense.

"THE OXFORD GROUP MOVEMENT." By Herbert Hensley Henuson. Oxford University Press. $1.00.

Here is a fair and discriminating study; a keen analysis of the weaknesses of the movement.